

Gītā - in - Action

Indian insight into the management of SELF

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FAMILY PRAYER

हे प्रभो ! आनन्ददाता
ज्ञान हमको दीजिये
शीघ्र सारे दुर्गुणों को
दूर हमसे कीजिये
लीजिये हमको शरण में
हम सदाचारी बनें
बृह्मचारी धर्मरक्षक
वीरव्रतधारी बनें ।

*Hey Prabho ! Anand data
Gyan humko deejiye
Sheeghra sare durgunon ko
Door hamse keejiye
Leejiye humko sharan mein
Ham sadachri Banein
Brahmachari Dharm rakshak
Veer brat dhari banein*

O Divine Self, Blissful thee !
Bless us with intelligence
To distance us from all evil
In post - haste
Accept us under your fold,
May we always be righteous in our action mode
Celibate to our pledge,
May we be the protector of divinity with fortitude

Preface

Gitā-in-Action is the product of my life - time endeavour of personal experiencing of *God - Realization* in my total work profile - individual, personal, organisational. I always thought; felt; lived in the frame in tune with - work is worship so as to do every time my very best. Giving model of motivation has been my inheritance from the parents. Blessed as I am! This adequately got reinforced through education and training as I went along. The work - culture both in and out provided enough strength to keep working all the time with single - minded focus on quality of work and never on the results. Infact my younger son- in- law Siva, in his communications often talks of my Mantra 'Keep working. Results will follow. The truth is that Self is the cause and Self is the effect and that All of us are in the mould of Godliness have been the foundation pillars of my work philosophy.

I occasionally share the bliss of proximity with Him. I will not know if this has to do something with He and Me having been born and grown in and around Mathura. I always refer to *Kṛṣṇ* as my friend. During my school days I performed the role of *Kṛṣṇ* in *Kṛṣṇ* Leela and later as Ram in the traditional Ramleela for five years. I as well enjoyed His bliss in my meditations. Lately while scribbling notes for the present volume in my study at Janakpuri, I experienced the company of *Kṛṣṇ* repeatedly in His typical charioteer role with hoofing sounds of the horses and the chariot. This is realty sharing. As I grew as a self - made, my family greatly helped me in pursuing my silent

spiritual discovery. My wife Nirmal successfully created and sustained highly spiritual and intellectually vibrated home - environment for absolute peace and prosperity. She gifted to the family two 'wholeman' model daughters Vandoo and Archoo, who brought to the family like 'wholeman' model sons - in - law Sunil and Siva. They all stirred and accelerated the process of my discovery of Self. Their contribution has been immense. The blessed grand children Saiboo and Ushee often heighten the intellectual thrill with meaningful interpolations. Two instances I must quote. Saiboo, 7 on witnessing an assertive altercation between me and Nirmal concerningly walked to me and advising me to gift a 'acchha lagega *Nāni* ko card 'that she made herself in quick time said '*Nānā!* Listen! You must give a loving message to *Nāni* that you love her. Both of you should not fight. ' The message I received well and obeyed promptly. During our recent visit to Puttaparthi I had the occasion to go through yet another assertive encounter. This time with my younger son- in - law Siva. Ushee, 6 when all was quiet, innocently purred '*Nānā!* Krodh buddhi bhrast kar deta hai *nā*' meaning thereby anger pollutes intelligence. I received his admonition indulgently. All this augurs well for all of us.

The year 2000 has been highly rewarding. I must mention two recollections that concern the maturation of this publication. One is at the behest of Vandoo and the other at the behest of Archoo. I was not finding enough time to reach some worthwhile stage in the preparatory work on the script. Vandoo was to visit Annamalai for her postgraduate studies in counselling for three weeks. I seized the opportunity and accompanied her taking much needed break from my professional commitments, utilized the time for completing the reading as well first draft of the script. All courtesy Vandoo. This was in Feb 2000. Things slowed down to pick up in Sept 2000. It was to be courtesy Archoo at Hyderabad. Archoo picked up her job as scientist at Hyderabad, after her Ph d. I had to visit her place for two sojourns in Sept

and Dec 2000. With computer facility at home and with assistance from her and Siva I successfully completed the final draft ready for print. How wonderful !

Before I close the text for the preface a word about my concept of God. This is better summed up in a poetic composition of mine that was originally written in Hindi. Its English version is reproduced below: -

A GODLY RIDDLE

His age

His complexion

His dress

One head

Four head

Two hands - four hands - eight hands

Where does he live?

What does he eat?

What does he drink?

What does he do?

When does he sleep?

When does he get up?

Which school does he go?

What does he speak in?

What do I call him

Father - Mother - Friend - Sir - Madam

*Innocently three-year-old Saiba enquired from her maa
Maa got stumped 'Do your home work' was the intervention*

1 Background

Bhagavad-*Gītā* (BG) is a self-contained document written in poetic lustre providing step-by-step direction for self-realization. It is a treatise on counseling process by Godhead *Kṛṣṇ* himself epitomizing higher self to Arjun, the lower self for managing his self to continue on the path of action. Self-realization is activated by the individual's initiative and abiding sense of commitment. There has to be synthesis of three processes of human activity; thinking - feeling - doing. A self-realized individual is one who has all the commitment for work in all the three processes. *Gītā* - the celestial song in seven hundred verses in 18 chapters summarizes the essence of four Ved, hundred and eight Upanishads and six systems of Hindu Philosophy. It interalia deals with all the integrals of Indian thought.

Indian thought consistently takes the individual as its central focus. The family, the group, the society, the country, for all of them the individual is the foundation. The individual seeks happiness, which is full, unchanging and non-fluctuating. Object dependent pleasure does not meet this test. Such a pleasure is followed sooner or later by adverse reactions in varying degree, yet the individual mistakingly chases such satisfactions (name, fame, money, power etc.) Finite can never be true bliss, the bliss is infinite. Therefore while navigating through finite objective world, the individual development process should key-up to constant striving for arousing his consciousness about his true existential pursuit - the realization of pure consciousness - the Whole- the Brahman. The Atman in the individual is but a portion

of universal Self or cosmic consciousness or supreme intelligence called Brahman. Although we do not realize, our mind, intellect, senses, body etc. are grounded in this eternal Atman-Brahman nexus. The process of reviving this link is termed 'Yoga' or yoking. Different modes exist Karm, *Gyān*, Bhakti and Raj to suit each individual temperament and predisposition. These modes help the aspirant to de-egoize. The entire process is that of deconditioning and reconditioning leading to the goal of Self-realization. Karmyog recommends all action to be consecrated to the supreme self - Brahman without self-interest being the dominant primary impulse. *Gyānyog* postulates path of constant discrimination through intellect and reason between the apparent 'real' self and real 'real' self - the finite and infinite. Bhaktiyog is the way of attaining emotional proximity to the supreme. Raj Yog stresses on mind stilling through concentration. The Strategy (*Sādhana*) is a blend of these modes. This is done in a varying degree spontaneously and integrally matching the innate temperament of the aspirant. The snapped link is thus restored. For this there is a need of a catalyst - the Guru - the Counselor - the Preacher - the Teacher. An enlightened individual can assume dual status - of an aspirant as well as of a catalyst, which means one can be one's own Guru.

Indian thought, by means of Atman-Brahman theory lays a secure foundation of trust, cooperation, teamwork, altruism and similar essentials for societal fabric. The concept is that of an essential, inalienable unity amongst all of us. It is only in terms of outer objective selves that differentiation exists. But this is not the whole truth nor real. The unity one feels with wife or husband or son or daughter is, in principle extendable to all creations. This extension is imperative for Self-realization. An important corollary of this is the great value that is attached to the quality of all kinds of desires, attitudes, dispositions that we nourish within ourselves. These ideas elevate the quality of work life otherwise our intellect fails us when righteousness or dignity in behaviour is at stake. Indian thought from time to time tried to sum up its chief tenets in mahavakyas -the

quintessential statements - **Aham Brahmasmi** (I am Brahman) **Tat twam asi** (Thou Art that) **Soham** (I am He). They point to the summit of *Sādhana*.

Indian thought hardly ever speaks of the rights of the individual no matter what levels or classes they might belong. Human existence is viewed in terms of gradual discharge of debts to all quarters of the universe. This theory implies that nobody's rights are neglected. Rather each automatically ensures them through the correct performance of duties. Morality and ethics in society have a much secure foundation in such all-embracing duty-orientation than the rights orientation of the present society.

Indian thought largely accepts the theory of Rebirth. While Atman, being Poorn (Whole) has no desires and is therefore birthless and deathless, yet it appears and reappears in one form or the other. The import is: so long as one has unfulfilled cravings, desires, ambition which could not work themselves out entirely within this form in present life, then once this physical apparatus is destroyed, the deathless soul assumes another appropriate form as an effect of those unfinished potencies which constitute the cause. .

Indian thought presents an apparent puzzle. At many places, it asserts that the distinction between matter and spirit is untenable, for everything in essence is the same pure consciousness, yet at other places it advises us to strive for the subjective spirit, and refuse to be ensnared by objective matter. These two seemingly contradictory statements can be reconciled in the beginning on the path to Self Realization for unvarying happiness. Matter has to be distinguished from the Spirit as a practical component of *Sādhana*. After attaining some proximity to such subjective realization, one becomes automatically ready to perceive and recognize the same Spirit or pure consciousness as pervading everything in the universe. Until this inner vision dawns, the distinction between Spirit and Matter seems indispensable for initial progress.

The prime constituents of Indian thought are Tradition of tolerance, Sense of synthesis, Universal outlook, Belief in the unity of creation, Respect for the individual and Philosophical equation of Atman and Brahman, the soul and the Supreme soul. The Saty (Truth) has prominent position. It has to be lived in every action, in every relationship and on every occasion. This can be understood in the sense of absolute sincerity and unity of thought, words and deeds. Value of dedication is explained in the process of surrendering of ego to God. Desire, greed, malice, anger have to be transmuted into noble aspirations of Self control, Charity, Compassion and Universal brotherhood leading to Lok sangrah -the good of the people.

The Indian thoughts are enshrined in Shastras, the sacred scriptures. Shasta is something impersonal to the individual and that gives its authority over the narrow personal law of its members but at the sametime it is personal to the collectivity and is the outcome of its experience, its culture, its nature. Shastras are not the sterile mass of inert routine suited to worldly materialistic mind. Instead it is a teaching springing from the experience, wisdom and intuition of the race about the art and the ethics of life. Its aim is to offer guidance for right living and not necessarily for immediate pleasures. It's rules of right conduct must first be, observed in literal sense regarding the "should" and "should not". Then only the habit of self-control picks up and the individual thereafter becomes capable of advancing to his real freedom of the Spirit. And for all this, we have Dharm (preparatory conditions). Dharm is a means to an end. The end is Poorantv and Anand - the Wholeness and Blissful happiness. In each individual there is a core or essence which is an independent perfect, constant, characterized by unchanging self existent Poorantv and Anand. It lies obscured, unfelt because of mental and corporeal egoistic super impurities. By patient detachment, this layer be thinned or removed. The Individual core self and the Universal self then come in to immediate contact. All actions by the individual then become true and

correct since, they, then are thereafter the expressions of the Omniscient Cosmic or Divine will or Supreme Self or Intelligence or Truth.

The baseline of Shastras (Shruti and Smriti) is the practical sadhana for self-knowledge - control of one's body -senses - mind. Management of senses (ruling over ones indriyas) is a prerequisite for wise role-effectiveness. Self-restraint in role profile is the key concept. When we find our center in our soul by the power of self-restraint, then all our isolated impressions reduce themselves to wisdom and all our thoughts and deeds unite themselves inseparably in an internal harmony. This is what holds the individual human matrix together and leads to Self Realization. Raj-Rishi is the model of personal leadership of shastras. Unlike the lower self - impure mind partnership now in vogue, the Raj-Rishi model is built on the higher self - the Poorn core. The clue lies in the concept that the most enjoyable victory is over one's own lower ego. This is the ever flowing current in the core contents of *Gītā* - the celestial song. The focus is on effective management of self through two-dimensional approach - Wholman model and Model role-play.

Four Ved - Rig-Yajur-Sam-Atharv are the original and main source of shastr. Subsequent literature is commentary on them. The Ved are called Shruti, for the knowledge was acquired through the process of hearing. The word 'Ved' is derived from the root of Sanskrit word 'Vid' which means to know, to be, to obtain, to consider, to feel, to tell, to dwell. Ved deal with every branch of knowledge and provide basic knowledge of humanities, social sciences, physical sciences and every aspect of life; birth, childhood, youth, old age, death and rebirth.

In the Vedic literature, the importance of the Upanisad is next to the Ved. The word 'Upanisad' means sitting devotedly. It brings to the mind the picture of an earnest disciple learning from his spiritual Guru, the teacher. The number of the Upanishads is given as one hundred and eight. However among

them, the eleven Upanishads constitute the primary object of attention. These are Isavasyupanisad, Kenya, Kathopnisad, Prashna, Mundaka, Mandaky, Chandogya, Brihadaranyaka, Aitarea, Taitriy, and Svetasvatara. The Upanisads are the works of saints and seers. They mostly deal with matter, soul, god and their relationship. They attempt to answer the questions as to 'how' and 'why' the universe came into being. According to the Upanishads, self-realization comes through austerity, knowledge and truth. Inside the body, the self is full of light and purity and those who exercise self-control perceive it.

The six systems of philosophy deal with the causation of the genesis of the world, and they describe six causes of this creation. Nyay deals with matter, Sankhy with atom, Yog with energy. Vaishekshika with time, Mimansa with action and Vedant with the concept of Supreme Being.

The Bhagvad-*Gītā* ascribed to seer Ved Vyas is in the form of a dialogue between Arjun, a noted commander and *Kṛṣṇ*, the philosopher, an earthly manifestation of god - 'Avatar'. It lays all stress on the superiority of 'Karm' (Action). *Kṛṣṇ* spoke Bhagvad-*Gītā* to his friend and devotee Arjun. Their discourse took place just before the onset of a war, a great fratricidal conflict between the Kaurav, hundred sons of Dhrtarastr and on the opposing side their cousins, the Pandav, sons of Pandu. Dhrtarastr and Pandu were brothers born in the Kuru dynasty, descending from king Bharat, a former ruler of the earth, from whom the name Mahabharat is derived. As Dhrtarastr, the elder brother was blind; the kingdom was passed down to the younger brother, Pandu. Pandu died at an early age. His five children - Yudhisthir, Bhim, Arjun, Nakul and Sahadev came under the care of Dhrtarastr, who in effect for the time being became the king. Thus the sons of Dhrtarastr and those of Pandu grew up in the same royal household. Both were trained in the military arts by the expert Dron and counselled by the revered grandfather of the clan, Bhism. Yet the sons of Dhrtarastr, specially the eldest, Duryodhan, hated and envied the Pandav. The blind and evil

minded Dhrtarastr wanted his own sons, not those of Pandu, to inherit the kingdom. Thus Duryodhan with Dhrtarastr's consent, plotted to kill the young sons of Pandu, and it was only by the careful protection of their uncle Vidur and their cousin Lord *Kṛṣṇ* that the Pandav escaped many attempts on their lives. Lord *Kṛṣṇ* was not an ordinary man but the supreme God Himself, who had descended to earth and was playing the role of a prince in a contemporary dynasty. In this role, he was also the nephew of Pandu's wife Kunti (Parth) the mother of the Pandav. So both as a relative and as the eternal upholder of righteousness, *Kṛṣṇ* favoured the sons of Pandu and protected them. Ultimately, however, the clever Duryodhan challenged the Pandav to a gambling to match. In the course of that fateful tournament Duryodhan and his brothers took possession of Draupadi, the chaste and devoted wife of the Pandav and insultingly tried strip her naked before the entire assembly. None dared to intervene. It was divine intervention of *Kṛṣṇ* that saved her, but the gambling, which was rigged, cheated the Pandav of their kingdom and forced them into thirteen years of exile. Upon returning from exile, the Pandav rightfully requested for their kingdom from Duryodhan, who bluntly refused. Duty bound, as princes to serve the public, the five Pandav reduced their requests to mere five villages. But Duryodhan arrogantly replied that he would not spare them the land even to drive a pin. Throughout Pandav had been consistently tolerant and forbearing. But now the war seemed inevitable. The princes of the world got divided, some siding with the sons of Dhrtarastr. Others pleaded for peace. Pandav, men of the highest moral stature, recognized *Kṛṣṇ* to be the supreme Personality of Godhead, whereas the impious sons of Dhrtarastr did not. Pandav, Yet *Kṛṣṇ* offered to enter the war according to the desire of the antagonists. As God, he would not personally fight; but whoever so desired might avail the services of *Kṛṣṇ* and the other side could have Kṛṣṇ's armed forces, Pandav were eager to have *Kṛṣṇ* Himself. In this way, *Kṛṣṇ* became the charioteer of Arjun, taking it upon Himself to drive his chariot. And now Bhagavad-*Gītā* begins, with the two armies

arrayed, ready for combat, and Dhrtarastr anxiously inquiring from his secretary Sanjay, "What did they do?"

As the opposing armies stand poised for battle, Arjun, the mighty warrior, sees his intimate relatives, teachers and friends in both armies ready to fight and sacrifice their lives. Overcome by grief Arjun fails in strength, his mind becomes bewildered, and he gives up his determination to fight. He is in a great dilemma - to be or not to be. Arjun submits to *Kṛṣṇ* as his disciple and *Kṛṣṇ* begins his teachings to Arjun by explaining the fundamental distinction between the temporary material body and the eternal spiritual soul. He explains the process of transmigration, the nature of selfless service to the supreme and the characteristics of a self-realized person. Everyone must engage in some sort of activity in this material world. Actions can either bind one to this world or liberate one from it. By acting without selfish motives and for the pleasure of the supreme, one can liberate oneself from the law of Karm (action and reaction) and attain transcendental knowledge of the self and the supreme. Transcendental knowledge - the spiritual knowledge of the soul and God, and of their relationship is both purifying and liberating. Such knowledge is the fruit of selfless action (Karm-yog). He explains the ancient history of the *Gītā*, the purpose and significance of His periodic descents to the material world, and the necessity of approaching a Guru, a realized teacher. Outwardly performing all actions but inwardly renouncing their fruits, the wise men, purified by the fire of transcendental knowledge, attain peace, detachment, forbearance, spiritual vision and bliss. Astang-yog, a meditative practice controls the mind and senses and focuses concentration on Paramatma (the super soul, the form of the Lord situated in the heart). This practice culminates in Samadhi (full consciousness of the Supreme).

Kṛṣṇ is the supreme truth, the Supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender him in action. *Kṛṣṇ* is the Supreme

Godhead. The soul is eternally related to him through transcendental service. All wondrous phenomena showing power, beauty, grandeur or sublimity, either in the material world or in the spiritual are manifestations of Krs'n's divine energies and opulence. As the supreme cause of all causes and the support and essence of everything, *Kṛṣṇ* is the supreme object of devotion for all beings. *Kṛṣṇ* grants Arjun divine vision and reveals his spectacular unlimited form as the cosmic universe. He conclusively establishes his divinity. *Kṛṣṇ* explains that his own all-beautiful human like form is the original form of Godhead. One can perceive this form only by pure selfless service. Raj yog is the most expedient mode (pure Action oriented devotional service (integrated approach) for attaining pure love for *Kṛṣṇ*. This is the highest end of spiritual existence. Those, who follow this supreme path, develop divine qualities. One who understands the difference between the body, the soul and the super soul beyond both, attains liberation from this material world. All embodied souls are under the control of the three modes or qualities of material nature; goodness, passion and ignorance. *Kṛṣṇ* explains what these modes are, how they act upon us, how one transcends them, and the symptoms of one who has attained the transcendental state. Acts performed by those whose faith is in passion and ignorance yield only impermanent material results, whereas acts performed in goodness, in accord with scriptural injunctions, purify the heart and lead to pure faith in Lord *Kṛṣṇ* and devotion to him. *Kṛṣṇ* explains the meaning of renunciation and the effects of the modes of nature on human consciousness and activity. He explains the concept of realization, the glories of the Bhagavad-*Gītā*- *Gītā*, and the ultimate conclusion of the *Gītā*. The highest path of righteousness is absolute unconditional loving surrender to *Kṛṣṇ*, which brings complete enlightenment enabling one to return to Krs'n's eternal spiritual abode.

The contents in the battlefield have been used for the purpose of illustrating the spiritual and psychological battle going on between the attributes of the pure, discriminative intellect in attunement with the soul and the blind sense infatuated mind

under the influence of delusive ego - the clan of Pandu representing pure intelligence and that of blind Dhṛtrastra representing the blind mind with off springs of wicked sense tendencies. The words of *Kṛṣṇ* are the step-by-step treatise with Arjun being led from the marked consciousness of spiritual doubt to divine attunement and inner resolve. The timeless message is universal, all encompassing in its expression of truth. The supremely profound truth has been well understood and applied on all levels of human endeavours and spiritual strivings for self-realization.

The ancient sacred writings do not clearly distinguish history from symbology rather they often intermix the two in the tradition of spiritual revelation. The seers would pickup instances of everyday life and events of their times and from them draw similes to express subtle spiritual truths. Divine profundities would not otherwise be conceivable by the ordinary men unless defined in common terms. When as they often did, scriptural seers wrote in more recondite metaphors and allegories, it was to conceal from ignorant, spiritually unprepared minds, the deepest revelations of Spirit. Thus in a language of simile and metaphor, the Bhagavad-*Gītā* was very scholarly written by Sage Vyasa by interweaving historical facts with spiritual and psychological truths presenting a word - painting of the tumultuous inner battles that must be waged by the material and spiritual man. In the hard shell of symbology he hit the deepest spiritual meanings to protect them from the devastation of the ignorance of the Dark Age towards which civilization was descending concurrent with the end of *Kṛṣṇ* incarnation on earth.

Kṛṣṇ, who matters to us is the eternal incarnation of the divine and not the historical teacher and leader of men. *Gītā* accepts the concept of human Avatar (incarnation), but it is not this on which stress is laid. The stress is on the transcendent, the cosmic and the internal divine: it is on the source of all things and on the Godhead secret in man. It is this internal divinity that is meant when *Gītā* speaks of the doer of violent asuric

(demonic) austerities troubling the God within or of the sin of those who despise the divine lodged in the human body or of the same Godhead destroying our ignorance by the blazing lamp of knowledge. It is then the eternal Avatar, this god in man, the divine consciousness always present in the human being, who manifested in a visible form, speaks to the human soul. *Gītā* illumines the meaning of life and the secret of divine action and gives it the light of the divine knowledge and guidance and the assuring and fortifying words when it comes face to face with the painful mystery of the world. This is what the Indian spiritual consciousness seeks to construct near to itself in whatever form, whether in the symbolic human image it enshrines in its temples or in the worship of its avatars or in the devotion of human Guru through whom the voice of the divine makes itself heard. Through these it strives to awaken that inner voice, unveil that form of the formless and stand face to face with that manifest divine power. BG X 8 refers "I am the source of all spiritual and material worlds. Everything emanates from me. The wise men who perfectly know this engage in my service and worship me with all their hearts" *Kṛṣṇ* is the source of all generations and he is called the most efficient cause of everything. He says, "Because everything is born of Me. I am the original source of all. Everything is under Me. No one is above Me." *Kṛṣṇ* is the supreme Godhead of all consciousness. One can love *Kṛṣṇ* as supreme master, supreme friend, supreme child, and supreme lover and as supreme unknown. I take *Kṛṣṇ* as my friend. My poem 'Thou Art' is recapitulated hereunder: -

Thou Art
 A Father'n Love
 A Mother'n Love
 A Teacher'n Love
 A conjugal Lover
 No! Not!
 Thou art A Friend'n Love
 Behold me beyond senses
 Hold me beyond touch

Feel me beyond time and space
 Thou art
 Love
 To see thy essentials
 To soar my potentials
 To sublimate beyond baser instinct
 To grasp thee in the innermost
 To experience ultimate togetherness
 Thou art
 Accept
 Whisper
 Talk
 Lead beyond nothingness
 Help me in my discovery of Meaning
 Thou art
 Love! A Bliss!
 Let me be with thee to share the bliss
 For interiorisation
 For self actualization
 For self realization
 Thou art a friend'n Love

Gītā is the spiritual guide for Indian masses. Thinkers sum up the substance of *Gītā* thus: -

- Why do you worry; Fear what; who can kill you; the soul neither takes birth not it dies.
- What has happened is good; what ever is happening is good; what ever will happen will be good. Do not regret the past. Do not worry for the future. The present is on going. Take care.
- What have you lost; why do you cry; what did you bring with you; you accumulated everything here; you leave everything here; you enmassed things on His behest, you return these things to Him; you came empty handed; you leave empty handed; what you possess to day, belonged to some one else; it will pass on to

an other after you depart. You rejoice taking all these possessions as your exclusive. This is what causes misery.

- Change is the law of nature. What you consider as death is life in true substance. Mine, Thine, Big, Small, should be eliminated. Detach and then see all belong to you and you belong to all.

- Neither this body is yours; nor you this body; Body is the composite of ether, fire, water, air and earth. This will disintegrate into these elements.

- Whatever you do, dedicate to Him. This way you will enjoy your life. Action is thy concern and not the results.

On account of the depth, greatness and width of the subject matter contained in the *Gītā*, it has more than 300 commentaries in Indian and foreign languages. The commentators before Shankarachary had placed an energetic interpretation on *Gītā* as combining action with spiritual *realization* that is to say that every man, who had acquired holy knowledge has nevertheless to continue performing the duties pertaining to his particular status in life so long lived - as has been done by the author Vyas himself. Shankarachary (788 - 820 AD) made first attempt to deprive *Gītā* of its energistic form and gave it a renunciatory doctrinal form - action is only a means of acquiring knowledge and is inferior and that release is ultimately obtained only by knowledge combined with renunciation of action - the theory of illusion (Maya) - known as dualism and the concept of renunciation (Sanyas). Thus path of action (Karmyog) led to the path of knowledge (*Gyānyog*). Later the path of devotion (Bhaktiyog) was added to diversify the process of release into three - Karmyog, *Gyānyog* and Bhaktiyog. The integrated process came to be known as Rajyog.

What is the message of the *Gītā* and what is its working value, its spiritual utility to the human mind of the present day, after the long ages that have elapsed since it was written and the

great subsequent transformations of thought and experience? The human mind always moves forward, alters its viewpoint and enlarges its thought substance, and the effect of these changes is to render past systems of thinking obsolete, or, when they are preserved, to extend, to modify and, subtly or visibly to alter their value. The vitality of ancient doctrine consists in the extent to which it naturally lends itself to such a treatment. *Gītā* meets this test very well. Whatever may have been the limitations or the obsolescence of the form of its thought, the truth of substance, the truth of living vision and experience on which its system was built, is still sound and retains a permanent validity. *Gītā* was not preached either as a pastime for persons tired out after living a worldly life in the pursuit of selfish motives, nor as a preparatory lesson for living such worldly life, but in order to give philosophical advice as to how one should live one's worldly life with an eye to Moksh (Release). One should not fail to thoroughly understand this ancient science of the life of a householder. It is a scripture of Yog. Yog means harmony with the Divine law, the becoming one with the Divine life, by the sub dual of all outward going energies. To reach this, balance must be gained, as also equilibrium, so that self joins the Self. Moderation is therefore the keynote of *Gītā*. The thrust is on harmonizing all the constituents of man till they vibrate in perfect attunement with the One, the Supreme Self. It teaches self-control, austerity, nonviolence, truth, compassion, and obedience to the call of duty for the sake of duty, and putting up a fight against unrighteousness (Adharm). *Gītā* is a comprehensive summary of the perennial philosophy. The subject entails the comprehension of five basic truths. We learn what God is; what the living entities are; what Prakṛti is; what the cosmic manifestation is and what the activities of the living entities are. In the celestial song *Gītā*, the Poet-Seer Vyas has brought the fundamental truth into the active fields of political, social, economic, educational, religious, administrative, managerial, corporate and spiritual life. 'Kṛṣṇ-treatment' of Arjun, the patient of psychological derangement was certainly a cure. We hear Arjun declaring that all his

“delusions have ended”. In varying degrees, every man is a victim of this ‘Arjun-Disease’ and the ‘*Kṛṣṇ*-cure’, being specific, is available to all of us at all times in the practical philosophy of *Gītā*.

The knowledgeable is one who, with no attachment for the fruit, works with poise and balance. Physical being gets solidified with the realization that body is all-important. Attachment supplements the strength of physical being. Lust is a natural tendency of the mind. ‘This I should possess’ is the desire and desire causes bodily and mental ailment. The mind devoid of lust becomes vacant and then sublimation is initiated. This is soul - consciousness. For mental poise, the self-reading of scriptures, company of enlightened people, renunciation of lust and discourse with others on Truth - Knowledge and their discovery are imperative. Attachment is the bondage of mind. Minus attachment the man becomes “mindless” and that is the beginning of deliverance. The ego ‘Me - I’ are the manifestation of attachment. Nullify your ego. In case man develops non-attachment to the worldly consumerism, he sublimates himself to the higher status. For deliverance one is not required to give up work. The work with no desire for return, which is lust, causes no bondage. What is needed is self-realization - the consciousness. This can be attained on own initiative. Purity of mind is vital. The enlightened works with no attachment. He is not dominated by lust. He does all worldly chores yet stays aloof. He respects body; loves it. He loves his family; serves it. He indulges in the service for others. He identifies himself with all creatures of the world. He attains the status of “Minus individuality”. Such is the man of deliverance. And this has to be the way of life for everyone.

‘*Gītā*-in-Action’ attempts to translate these basic truths into action in diversified role profile for engaging life with a drive for fulfillment leading to self-realization. My thesis is that each ‘Being’ is in the mould of Godliness. My strategy is to work to act in the like mould of Godliness. And action methodology is

to See, Judge and then Act with a service-oriented frame of reference, service of the self gradually expanding to the service of the family, service of the society, service of the country and finally service of the humanity. It is integrated role effectiveness. The thrust is on gradually growing up as a useful 'Being' in tune with the godliness. These and other related matters constitute the core text of the book. We provide below the index to the Select Text.

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The task of scripture interpretation is to discover the subconscious thoughts that are expressed in symbolism. We are not to trouble about the surface meaning, whether it be reasonable or absurd, clear or confused. The surface meaning of a scripture is negligible whether reasonable or absurd, clear or confused; in no case does it constitute the undermeanings we are seeking. Difficulty in the

appreciation of meanings in the sacred language cannot negate the language. This may, however suggest our unpreparedness for comprehension until mastery is attained by close study of the scriptures. The Scriptures, as proceeding from the omniscient wisdom, are therefore in their undermeanings quite consistent treatise, never contradicting in contents and teaching universally the great truths of the nature of man, of the soul-process and of the cosmos. The cryptic language of the sacred books is not at all of arbitrary formation, but accords with correspondences in nature, higher and lower, and being quite simple in its general features, can be readily made out by all open-minded intelligent readers who set themselves to learn it. In regard to the scheme of the symbolism, it will be found that in the sacred writings the activities which apparently are of the outer world of sense stand really for the activities of the inner world of thought. The apparent sense world of consciousness symbolizes the real soul-world of humanity, in which we become aware of all the emotions, faculties and activities of the soul's experience of life. There is nothing mysterious in the original choice of particular symbols to express psychic ideas. The Divine choice was evidently restricted to just the various ordinary ideas which were to be found in the minds of the inspired writers in tune with the Divine Wisdom. Symbols taken from the ideas of everyday life correspond in their higher meanings quite reasonably with their lower significations and are easily understood; and they fit in perfectly with the ideograms of the Five Planes - Sun-realm; Light; Celestial, Sky-realm; Fire; Spiritual, Air-realm; Air; Mental, Water-realm; Water; Astral, Earth-realm; Earth; Physical. The meanings in particular cases of the symbols are easily found by consideration of the contexts. The reason for the double meanings follows from the universal fact of the duality of manifestation. Some knowledge of the Divine Scheme of Existence in combination with symbol meanings is of great use in the elucidation of Scripture undermeanings.



2 Select Text

BG I 37

It is not proper for us to kill the sons of Dhrtrarastr and their friends. What could we gain? O Krs'n! How could we be happy by killing our own kinsman?

BG II 2

How did you come by this infamous condition? This dejection is highly unbecoming of an Aryan like you. This is indeed disgraceful and will lead to hell, O Arjun!

BG II 13

Just as in this body the embodied soul passes into childhood, youth and old age, so also it passes into another body; the wise men do not grieve at it.

BG II 15

O Chief among men! That man to whom pleasure and pain are the same and who remains steady in the worldly changes is capable of realizing the Brahman.

BG II 16

The unreal has no being and there is no non-being of the Real. This truth of 'is' and 'is not' has been well experienced by the seers.

BG II 17

Know that Atman which is the owner of this body to be

indestructible. This Atman formed Brahman is all 'sat' permanent. This is all pervasive. None can cause the destruction of that imperishable soul.

BG II 23

The soul can neither be cut by any weapon nor burned by fire nor moistened by water nor withered by wind.

BG II 24

Soul is uncleavable and uncombustible. It neither moistenes nor dries up. It is permanent, all pervading, stable, immovable and eternal.

BG II 38

You! Then fight for the cause of fighting, without considering the effects of happiness or distress, loss or gain, victory or defeat. By so doing you shall incur no sin.

BG II 47

Your authority extends to the performance of actions . Obtaining results of action is not within your control. Neither perform action with attachment for the fruits nor insist on attachment with non-performance. One should necessarily perform one's duty, having given up the hope for fruit.

BG II 48

Dhannajay ! Be yogasth- steadfast in Karmyog. Perform action casting off attachment for fruit of action looking upon alike being fruitful or unfruitful. Being equable to success or failure is the bottom line of Karmyog

BG II 50

He who is steadfast in action by being equable to both good and bad fruits, strives to be in yog. Skill in performance of actions is yog

BG II 51

Thus the seers free themselves from the fruits of action in the material world. This way they become free from the cycle of birth and death and attain the state of self-realization that is beyond all unhappiness.

BG II 54

What, O Keshav, is the description of him who has steady Wisdom (Sthit Pragy) How does one of steady Wisdom speak, how does he sit, how does he walk?

BG II 55

When a man completely casts off, O Parth, all the desires of the mind, and is satisfied in Himself by Himself, he is then said to be one of steady Wisdom.

BG II 56

He, whose mind is not shaken by adversity and who in prosperity does not hanker after pleasures, who is free from attachment, fear and anger, is called a sage of steady Wisdom.

BG II 57

He, who in all things good or bad, is non-attached and neither rejoices nor feels upset, his is the steady wisdom.

BG II 61

Having controlled all the senses a man of wisdom who wholly gives up to Me, becomes 'yog-yukt' firmly established in yog. His wisdom is thus steady as his senses are subject to his control.

BG II 71

Who gives up all desires and is free from attachment, who has conquered his ego and does not perform with 'I' or 'Mine attitude', who always lives in union with Him, such a person attains peace.

BG II 72

Parth! This is brahmic state. Having attained this man does not wander any longer. Remaining in that state at his end he attains release by merging in the Brahman

BG III 4

Man does not attain 'actionlessness' (liberation from the binding force of action) either by abstaining from the action or by mere renunciation of actions. Actionlessness is attained by performing actions, unattachedly.

BG III 5

The reason is that he does not remain even for a moment without performing one or the other action. The three constituents of SRT of Nature (*Pṛakṛti*) compel all beings to perform always some action. This is born helplessness.

BG III 7

A committed individual, who having controlled his senses by his mind, indulges in action mode non-attachedly, he is the best.

BG III 19

Therefore without being attached to the fruits of activities, one should act as a matter of duty for the good of the world (Lok sangrah). By working without attachment one attains the supreme.

BG III 20

Janak and others thus attained release by performing action for universal welfare. In the same way it is proper that you should perform action keeping an eye on universal welfare.

BG III 21

People do what is done by exalted (the leaders). The standards for performance as set by them are followed by others. This is suggestive of leadership by example.

BG III 22

There is nothing in the three worlds, O Parth! That has to be done by Me as a matter of duty, nor is there anything for attaining that should be attained by Me, as I possess all yet I engage Myself in action.

BG III 25

As the unwise men act with attachment to the fruits of action, O Bharat, so should the wise men act non - attachedly for the welfare of the people of the world ?

BG III 36

O Varshney! Then impelled by what, does man commit sin though not desiring it as though coerced by something?

BG III 37

Know that the lust (insatiable greed) mixed with anger, which is the by-product of Rajasic nature is the greatest enemy of the soul.

BG III 40

The senses, the mind and the reason are the dwelling house for the lust and anger. These cause confusion clouding the knowledge on the path of self realization.

BG III 41

Therefore, O best of the Bharat, by regulating the senses first, kill this sinful Lust, which is the destroyer of all wisdom.

BG III 42

The senses are superior to the body. Superior to the senses is the mind, Superior to the mind is the intellect and superior to the intellect is the Atman.

BG III 43

O' Mighty armed Arjun ! Thus for self realization control your senses, mind and reason by your own efforts in negating the

lust which is indeed difficult to conquer. The message is to perform all actions according to one's duty having cast away the attachment for results with ultimate predisposition for universal welfare.

BG IV 6

Although I am unborn, eternal and lord of all beings, yet governed by my own *Prakṛti*, I take birth by my own Maya.

BG IV 7

Descendent of Bharat! As and when there is decline in the practice of righteousness and predominant rise of unrighteousness, that time I descend myself.

BG IV 8

I am born in different ages for protecting the Righteous and destroying the Unrighteous as well as for re-establishing the Righteousness. Lok sangrah 'Universal Welfare' is the only cause for the incarnation.

BG IV 16

What is Action and what is In-action, even the wise are confused. I will, therefore explain to you that kind of Action (Karm), which will liberate you.

BG IV 17

Deeply involved is the path of Karm (action). For proper understanding it is necessary to comprehend what is Karm (Action); what is Vikarm (opposite of Action) that is wrong action; also what is Akarm (not performing Action).

BG IV 18

Action is any activity by which one escapes the bondage of action. Any activity therefore performed unattachedly (giving up the hope of fruit) will be justifiably categorized as Action.

This is Sattvic performance. Akarm (non action) has natural tendency of the given action resulting in binding force according to the law of causality, therefore it is Akarm. Vikarm (wrong Action) is that action which is abandoned as a result of attachment (Moh). One who performs all actions is a yog-yukt (Karm-yogi) steeped in Action-mode). He sees in-action in action and Action in cessation of action. He works for the good of the world and every work of his is the work of the God.

BG IV 19

The wise whose action are devoid of desire for fruit is called as learned. His karmic actions are reduced to ashes in the fire of knowledge.

BG IV 20

Abandoning all attachment to the results of his activities, ever satisfied and uninvolved the learned remains unconcerned for any fruits of his action.

BG IV 21

With no desire, mind, body senses duly regulated and having abandoned all possessions, the man even doing bodily actions, incurs no sin.

BG IV 22

One who is content with what comes to him without effort, free from the dualities and envy, even-minded in success and failure, though while continuing in action-mode, even with fruitive activities is not bound.

BG IV 23

All actions of one, who is devoid of attachment (free from love, hate), whose mind is established in transcendental knowledge in the shape of equable reason, who acts in the giving-mode, are dissolved and he merges in entirety in transcendence.

BG IV 33

Superior is "Knowledge-sacrifice" (sacrificing everything for the knowledge of self-realization) to "Sacrifice-with-objects, (sacrificing material for the self-realization)" O Parantap. All actions in their entirety O Parth, culminate in Knowledge.

BG IV34

Remember that the learned will teach you the knowledge for self-realization by your offering obeisance to them, by questioning and by service.

BG IV 38

There is nothing in the world as holy as the knowledge of Atman. A karm-yogi acquires such knowledge in due course of his activities.

BG IV 39

The man who has full faith, who is committed and who has subdued the senses, obtains (this) 'Knowledge'; and having obtained such 'Knowledge', he attains the Supreme Peace.

BG IV 42

Therefore with this sword of knowledge cutoff your doubt, which has arisen in your heart as a result of ignorance and take shelter in the karmyog and O Bharat! Stand up and fight.

BG V 3

O ! mighty armed Arjun, he who neither hates nor desires the fruits of his activities is to be known always renounced. Such a person being free from dualities easily overcomes material bondage and is fully liberated.

BG V 7

He, who has steeped in Karm-yog, whose conscience is pure, who has conquered his mind and senses and whose Atman (self) has become the Atman (self) of all created beings, remains

untouched by the merit or otherwise of actions, though he performs all actions.

BG V14

The Prabhu, the lord (the Atman) does not create the empowerment of the doer or the charter of his actions for him or associating the resultant effects of respective actions. Inherent Nature (*Prakṛti*) does all this.

BG V 20

One who neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant, one whose mind has become steady and who does not suffer from mental confusion, such a knower of Brahman is said to have become steady in Brahman.

BG V 21

With the self-unattached to external contacts, he finds happiness in the Self; with the self-engaged in the meditation of Brahman, he attains endless happiness.

BG VI 5

One shall emancipate oneself without being discouraged. One is friend of oneself so he is his enemy. This is the doctrine of Free Will. This militates against the uncontrollable potency of nature (*Prakṛti*) by suggesting that however powerful nature (*Prakṛti*) may be, it is within one's own hands to bring about ones betterment. Self is the cause and self is the effect.

BGVI 6

The Self is the friend of the self for him who has conquered himself by the Self, but to the unconquered self, the Self stands in the position of an enemy like the foe.

BG VI 7

The self-controlled attains the supreme. He is at peace with himself and is equipoised in dualities of cold heat, pleasure-pain,

honour -dishonour.

BG VI 8

He who has become satisfied with knowledge and wisdom, who has conquered the senses, who has reached the origin and who looks upon dust, stone, gold as one and the same is said to be harmonised as a yog -yukt (Who has attained the release.

BG VI 9

He, who is of the same mind to the well wishers, friends, enemies, indifferent, neutral, hateful, relatives, righteous and unrighteous, he is far advanced on the yogic path and excels others.

BG VI 13 -14

Let him firmly hold his body, head and neck erect and be still, gazing at the tip of his nose without looking around. Serene-minded, fearless, firm in the vow of celibacy, having controlled the mind, thinking of Me and poised, let him practice yog, having Me as the Supreme Goal.

BG VI 15

By continual practicing Yog, the karmyogi, having controlled his mind attains blissful peace ultimately leading to Nirvan (total identification in Me)

BG VI 16

Verily, yog is not possible for him who eats too much, nor for him who does not eat at all; nor for him who sleeps too much, nor for him who is always awake, O Arjun!

BG VI 20-21-22-23

Yog is the total control of the mental vision. Yog stills the mind fully entranced. One remains contented in oneself by discovering his own Atman. In that state one experiences the summit of

happiness, which is felt by the mind and is imperceptible to the senses. And having become steady, it does not swerve to consider any other attainment as greater. Where in established one is not disturbed by any grief. That state is known as 'Viyog' (disunion with the contact of pain). These stanzas provide complete description of Samadhi. Samadhi is the culmination of total control of all activities of the mental vision. The painless conditions is known as Brahmanand or Atmanand (eternal bliss). This equability of the mind is the summit of self realization.

BGVI 25

Gradually step-by-step one should become situated in trance by means of intelligence sustained by full conviction and thus the mind should be fixed on the Self-alone and should think of nothing else.

BG VI 26

From wherever the mind wonders due to its flickering and unsteady nature, one must certainly withdraw it and bring it back under the control of the self.

BG VI 29

Whose Atman has thus become yog-yukt, his mind becomes equalised in all directions. He sees himself in all things and sees all created things in himself.

BG VI 30

For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me.

BG VI 40

Son of Prith! A transcendentalist engaged in auspicious activities does not meet destruction either in this world or in next world. One, who does good my friend is never overcome by evil.

BG VI 41

In case the aspiring yogi fails to elevate himself to the stage of perfect self-realization, he, after enjoying the bliss of pious living on the planets, is born into the righteous family or into a family of rich aristocracy.

BG VI 42

Or he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly such a birth is rare in this world.

BG VI 44

By virtue of his innate inclination of previous birth towards yog he quickly takes to yog practices. Such inquisitive wisdom worker is far superior to a ritualist though sanctioned in scriptures.

BG VI 46

A yogi is higher than an ascetic, a wise empiricist and a fruitive worldly man. Therefore, O Arjun ! you just be the yogi - the transcendentalist.

BG VI 47

Nevertheless he among all Karmyogis, who having steeped in me, worships me devotedly, is considered as the most superior-Yukt (most perfect karm-yogi). This is suggestive of integrated strategy of cultivating the equability of Reason through yog by unattached action with affection enjoined in devotional mode. The knowledge - mode is inherent in such approach. This fusion of Karm-Bhakti-Gyān is known as a Raj yog.

BG VII 3

Among thousands of men, some strives to reach Me, out of those a few know Me in reality.

BG VII 4 -5

The Earth, Water, Fire, Air, Ether, Mind, Reason and individuation (Ego) are the eight constituents of my *Apara Prakṛti* which is inferior in order. There is beside this yet another Prakṛti of mind in the form of Jiv, the Atman which is para, the superior in order by which this world is maintained.

BG VII 6

All created beings have their source in these two energies. Of all that is material and all that is spiritual in this world, know for certain that I am both the origin and the dissolution.

BG VII 7

There is nothing beyond Me, O Dhananjay. All this is strung in Me, as clusters of gems on a string.

BG VII 8

O' son of Kunti! I am the liquidity of water, the effulgence of the sun and the moon. I am the syllable "OM" in all vedic recitations. I the sound in the ether. I am the manliness in man.

BG VII 9

I am the pure fragrance in the Earth, lustre in the fire, life force in all beings and austerity in those who perform austere practices.

BG VII 10

Know me, O Parth! As the eternal seed of all beings, I am the intelligence of the intelligent, brilliance of the bright I am.

BG VII 15

The evildoers, the fools, the lowest of men, and they whose discrimination has been destroyed by their own delusions do not seek Me.

BG VII 16

Four kinds of virtuous men seek me - the distressed; the desirer

of wealth, inquisitive and those who are in search of knowledge of the absolute.

BG VII 17

Of them the learned, ever steadfast and well abided in me, is exceedingly dear to me.

BG VII 19

After many births, the learned through empirical conclusion that whatever is, is Vasudev (I reside in everything which is created), reaches Me. Such a noble soul is rare. This stanza propounds the concept of 'Vasudev sarvmiti'.

BGVII 27

Arising from desire and aversion, O Bharat, all beings are steeped in ignorance as a result of confusion. This is what dualities are about O! Victor of dualities.

BG VII 28

But those men of virtuous deeds whose sins got neutralized and who are free from the delusion of dualities with steadfast determination, worship Me.

BG VIII 5

There is no doubt that he, who leaves the body, remembering Me at the time of his death, attains Me.

BG VIII 6

O son of Kunti, What ever state of being, one thinks when he quits his body, that state he certainly attains.

BG VIII 7

Therefore Arjun! You should always think of Me in the form of *Kṛṣṇ* and at the same time carry out your prescribed duty of fighting. With your activities dedicated to Me and intelligence

fixed on Me you will attain Me without doubt.

BG VIII 8

With the mind not moving on any other things, made steadfast by constantly meditating on the Supreme Purus, O Parth, he reaches Me.

BG VIII 22

The supreme God, who is greater than all is attainable by unalloyed devotion. Although he is present in his abode, he is all pervading and everything is situated within him.

BG IX 4

I pervade this entire world in My unmanifest form. All beings are in Me, but I am not present in them.

BG IX 6

As the mighty wind, moving everywhere, rests always in space ethereal so, know you, all beings rest in Me.

BG IX 10

I superintend the action of my nature -- *Prakṛti*. I cause *Prakṛti* to create moveable and immovable universe. Thus the world goes on.

BG IX 26

Whoever offers me with devotion a leaf or a flower or a fruit and even a little water according to his means, I accept it gladly.

BG IX 27

O Son of Kunti! Whatever you do, whatever you eat, whatever you offer or give away and whatever austerities you perform - do that in my name.

BG IX 28

In this way you will be freed from the bondage of good and evil deeds. Through such renouncing yog you will liberate

yourself and come to Me.

BG IX 29

I am the same to all. None is dear to me. None I hate. However those, who worship me with devotion, they abide in me and I too stand revealed in them. The message is of the equability of the creator. He is 'Samdarshi'.

BG IX.30

Even if one commits the most abominable action, but is engaged steadfastly in devotional service to me, he is to be considered saintly because the determination of his reason is proper.

BG X 8

I am the source of all spiritual and material worlds. Everything emanates from me. The wise, who perfectly know this, abiding in Me engage in worship with all their heart.

BG X17

How shall I, ever-meditating, know You, O Yogi! In what form, O Lord, are you to be contemplated?

BG X.19

Now I will declare to you the most important of My Divine manifestations. O best of the Kurus! There is no end to my expansion.

BG X 39

I am the generating seed of all beings. There is no being moving or non-moving that can exist without me.

BG X 41

Whatever is glorious, splendid or powerful in any being, know that as a manifestation of a part of my brilliance.

BG X 42

But, of what avail to thee is the knowledge of all these details, O Arjun? I exist, supporting this whole cosmos by one part of myself.

BG XI 8

You will not be able to behold Me with these worldly eyes. I give you the divine-eyes. Behold my lordly manifestation.

BG XI 12

The effulgence of a thousand Suns blazing simultaneously in the sky, would somewhat be like the brilliance of that great Brahman.

BG XI 16

Lord of the Universe, I see thy of boundless form on every side, with manifold arms, stomachs, mouths and eyes. O, Cosmic Form, neither the end, nor the middle, nor the beginning do I see.

BG XI 38

You are the Primal God, the Ancient Purus. You are the Supreme support of this universe. You are the knower, the knowable, and the abode Supreme. Thou pervade the entire universe, O Being of Infinite forms!

BG XII 12

Better than yog-practice is the search of knowledge. Better than knowledge, however is meditation and better than meditation is abandonment of the fruits of action. With such abandonment one can attain peace of mind.

BG XII 13-14-15

He who hates none, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving, Ever content, steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect

dedicated to Me, such devotee, is dear to me. He, by whom the world is not disturbed, and who cannot be disturbed by the world, who is free of joy, envy, fear, and anxiety - he is dear to me.

BG XII 16

One who is unexpected, pure, industrious, indifferent to the fruits of action, whom no emotion can upset and who has given up all fruitive activities such a devotee is dear to me.

BG XII 17

A devotee, he neither rejoices, nor hates, nor grieves, nor desires, abandons both good and evil and is full of devotion, is dear to Me.

BG XII 18-19

He, who is the same to foe and friend, in honour and dishonour, in cold and heat in pleasure and pain, and who is not attached to anything, to whom censure and praise are equal, who is meditative, speak less and is content with everything, is unattached to fruitive activities, who is steady-minded, such a devotee is dear to Me.

BG XIII 1

This body, O Kauntey, is called the Field, and he who knows it is called Kshetragy (the Knower-of-the-Field) by those who know them .

BG XIII 2

Know myself as the Kshetragy in all kshetr. It is the knowledge of kshetr and kshetragy (body with it evolutes and the spirit) which I consider as wisdom.

XIII 3

What that Field is; of what nature is; what are its modifications; whence it is; and also who He is; and what His powers are - these hear from Me in brief.

BG XIII 5 - 6

One unmanifest Energy, the *Pṛakṛti*, the nature, five elements of matter (Earth, Water, Fire, Air, Ether), ten senses (5 organs of action + 5 organs of perception) One Mind, One Reason, One individuality (ego), Five objects of senses (smell, taste, colour, touch and sound), one liking, one disliking, one pleasure, one pain, one collection of such dualities, the physical body. These are the principal deformations of the body, one consciousness (vital air activity) and one persistence, these 31 elements constitute the body, kshetr and its deformation.

BG XIII 7-8-9-10-11

Absence of pride, absence of Arrogance, Harmlessness, Forgiveness, Straight forwardness, Service to the Preceptors, Purity, Steadiness, Concentration, Indifference towards the objects of senses, Freedom from ego (Absence of Individuation), Absence of clinging with attachment with the household, a keen perception of life (life, death, age, illness, unhappiness) as inevitable till Self-*realization* is attained, a sense of equiness to all pleasant and unpleasant happenings, a meditative mind turned towards solitude and away from crowds and assemblies of men, a Philosophic perception of eternal principle of existence, a tranquil continuity of inner spiritual knowledge, Yog of unswerving devotional love to god (to Me) and deep and constant adoration of his universal and eternal presence ; all this is declared to be the knowledge (*Gyān*) ; all against it is ignorance.

BG XIII 12

I will, now tell you about Gyey (Object of knowledge) what is to be known. Knowing which one attains release. It is eternal. It is Brahman. It is neither called "Sat" (Existence) nor "Asat" non - existence.

BG XIII 13

With hands, feet, eyes, heads, mouths and ears everywhere. He exists in the world, enveloping all.

BG XIII 15-16-17

It is in all things and outside all things : It is movable and unmovable at the same time : Being subtle it is incapable of being known : It is far away yet so near. It is essentially indivisible yet it is divided among all beings (Unity in Diversity) He creates, maintains and eliminates all beings. He is the brilliance of all brilliance. He is Gyey (That is what is to be known.) He is *Gyān* (the knowledge) and He is *Gyānavy* (capable of being known by knowledge) He is installed in the hearts of all. This is the preponderance of Atman - Brahman Theory.

BG XIII 19-20-21-22

Know that both *Prakṛti* (Nature) and Purus (Atman) are eternal. The constituents of nature (*Guṇi*) and the lower forms, she assumes for our conscious experience have origin in nature (*Prakṛti*). This *Prakṛti* causes the chain of cause and effect of all actions. Nature creates and acts but the creations and actions are experienced by soul (Jiv). The Purus (Jiv) enjoys the constituent of *Prakṛti* as these are superintended by Purus. This union of Purus and *Prakṛti* causes for the Purus to take birth in good and bad wombs. But this is outward experience of soul mutable in conception by identification with the mutable nature. Seated in this body is the divinity of soul - the supreme soul - the supreme self - the Paramatma - the Para Purus, who sits near and sees everything. He is the witness self, the consent, the upholder of the work of nature, her enjoyer, the Maha Ishvar, (greatest of Gods).

BG XIII 23

He who thus knows the Purus and *Prakṛti* whatever be his conduct, he is not born again.

BG XIII 24

Some by meditation behold the Self in the self by the self, others by yog of knowledge and others by karmyog.

BG XIII 25

Others not knowing these modes, worship, having heard of it from those who are self-realized . They also cross the road of death.

BG XIII 26

O best of the Bharat, all being unmoving or born moving are from the union between the "Field" and the "Knower-of-the-Field".

BG XIII 27-28-29-30

He, who sees the Parmeshvar seated in all beings, unperishing within the perishing, sees indeed. He alone understands the real principle. Knowing that he equally pervades everywhere, the man with such *realization* does not harm his Self by lust, greed and anger which is born out of attachment. He then attains the supreme status. He, who sees that all actions are performed by *Prakṛti* (nature) and that the self (Atman) is the witness to all performance, sees. The Brahman is attained when one sees the diversity, the manifoldness in various beings as unity, being the extension of one and the same Self.

BG XIII 34

They, who with their eye of wisdom knowing the distinction between the field and the knower of the field experience themselves liberated from the *Prakṛti* of being go to the supreme.

BG XIV 3

Mahad Brahma (that is *Prakṛti*) is My womb and I lay in it the embryo of life : Then, all being come to life.

BG XIV 5

Purity, Passion and inertia three *Guṇs* (qualities) born of Nature - *Prakṛti* bind the eternal living entity. The men thus become conditioned by these *Guṇs*.

BG XIV 9

O Bharat! Sattv attaches to happiness, Rajas to action, while Tamas, shrouding knowledge, attaches to heedlessness.

BG XIV 10

O Bharat, Sattv prevails, having overpowered Rajas and Tamas, Rajas, having over-powered Sattv and Tamas; and Tamas, having over-powered Sattv and Rajas.

BG XIV 11

When, through every sense perception in this body, the consciousness and wisdom shines, then it may be known that 'Sattv is predominant.

BG XIV 12

O best in the Bharat family! Greed, activity, restlessness and lust arise when Rajas is predominant.

BG XIV 13

O descendant of Kuru, Darkness, inertness, heedlessness and delusion arise when 'Tamas' is predominant.

BG XIV 14

If one meets death when Sattv is predominant, he attains to the spotless world of the "Knowers of the Highest" - the heaven.

BG XIV 19

One who sees that in all activities these three mode of nature are at work which are evolutes of *Prakṛti*, he sees beyond these modes and attains Me.

BG XIV 21

What are the marks of him who has crossed over the three *Guṇs*, O Lord! What is his conduct, and how does he go beyond these three *Guṇs*?

BG XIV 22-23-24-25

He who does not hate illumination, attachment and delusion when they are present or long for them when they disappear; who is unconcerned and undisturbed through all these reactions of the material qualities, remaining neutral knowing that modes alone are active in themselves who is situated in the self and regards alike happiness and distress; who looks upon a lump of earth, a stone and a piece of gold with an equal eye; who is equal to both the desirable and undesirable, who is steady, situated equally well in praise and blame, honor and dishonor, who treats alike both friend and enemy, and who has renounced all material activities - such a person is said to have transcended beyond these modes of Nature.

BG XIV 26 -27

And he, who serves Me with single-minded devotion, dedicated all actions to Me, goes beyond the three constituents and become capable of merging in Me. I am the ultimate seat of the Brahman - the intense bliss - the eternal Brahman. The continuity in action - mode unattachedly is the doctrine of *Gītā*.

BG XV 5

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self, their desires having completely retired, freed from the pairs-of-opposites

BG XV 7 - 8

My primordial particle takes the form of Jiv in this world - the land of Karm (Actions) and draws to itself the six subtle element (five senses and the mind). This is known as "Ling Sharir". When this Ishvar (Jiv) acquires gross body and when it leaves the gross body, then just at the wind takes away the smell of flowers, So does the Jiv takes away with itself the above mentioned six elements - the mind and five subtle senses

BG XV 12

That Light which is residing in the Sun and which illumines the whole world, and that which is in the moon and in the fire --- know that Light to be Mine. I am all illuminating light of consciousness.

BG XV 16

Two 'Purus' are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Jivatma is the Imperishable Self.

BG XVI 2

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion, non-covetousness, gentleness, modesty, absence of fickle-mindedness

BG XVI 3

O Bharat ! Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride - these belong to the one born for the Divine Estate, O Bharat.

BG XVI 21

These three lust, anger, and greed; are three gates of hell and are destructive of the Self. Therefore one should abandon these three.

BG XVI 22

A man who is liberated from these three gates to darkness, O Kauntey, practises what is good for him and thus goes to the Supreme Goal.

BG XVII 2

The faith (Shradha) of living being is naturally of three kinds : Sattvic, Rajas and Tamas. Hear ! How that is so.

BG XVII 3

The faith of each is in accordance with his nature, O Bharat. Man consists of his faith; as a man's faith is, so is he.

BG XVII 7

The food which is dear to each is three fold, so also sacrifice, austerity and charity.

BG XVII 14 -15-16

Austerity of the body consists in worship of the Gods, the Brahmins, the spiritual masters and in cleanliness, simplicity, celibacy and nonviolence. Austerity of the speech consists in speaking words that are truthful, pleasing beneficial, and not agitating to others and also in regularity in studying vedic literature. Serenity of mind, good-heartedness, silence, self-control, purity of nature - these together are called the "mental austerity".

BG XVII 20-21-22

That charity which is given, knowing it to be a duty, at appropriate time and place, to a deserving person, from whom we expect nothing in return, is held to be Sattvic. And that charity which is given with a view to receiving in return, or looking for fruit, or reluctantly, is held to be Rajasic. The charity that is given at a wrong place and time, to non deserving persons, without respect, or with insult, is declared to be Tamsic.

BG XVIII 1

O mighty armed ! the principle of renunciation, the principle of abandonment, I wish to know severally.

BG XVIII 2 -3

The sages understand Sanyas to be the Renunciation of Action with desire. The wise declare the abandonment of the fruits of all actions as Tyag. That all actions should be abandoned as evil, declare some philosophers ; while others declare that acts of sacrifice, gift and austerity should not be relinquished.

BG XVIII 7-8-9

Renunciation of obligatory actions is not proper. The abandonment of the same from delusion is declared to be Tamsic. He who abandons action from fear of bodily trouble, thus performs Rajsic abandonment, does not obtain the fruit of such abandonment. Whatever obligatory action is done. Oh! Arjun merely because, it ought to be done, abandoning attachment and fruit, is regarded sattvic abandonment.

BG XVIII 12

The threefold fruit of action, evil, good and mixed accrues, after death, only to those who have no spirit of abandonment and never to total relinquishers.

BG XVIII 14-15

Seat; the body, Doer; the ego, various organs-of-perception, the different functions of various organs-of-action, and fifth the destiny. Whatever action a man performs by his body, speech and mind - whether right or the reverse - these five are the causes.

BG XVIII 16

Now, such being the case, he who -- owing to his undeveloped reason looks upon himself, as the doer, he does not see the truth.

BG XVIII 18

Knowledge, to be known (the object of knowledge) and the knower form the three fold impulse for action. The organs, the action, the doer form the basis of the accumulation of action.

BG XVIII 20

That by which one sees the eternal reality - the Paramatma in all beings, undivided in the divided, know that knowledge as sattvic.

BG XVIII 23

An action which is ordained, which is free from attachment,

which is done without love or hatred, by one who is not desirous of the fruit, that action is declared to be sattvic.

BGXVIII 26

The doer, who is free from attachment, is non-egoistic, endowed with perseverance and enthusiasm, and unaffected by success or failure, is called Sattvic.

BGXVIII 30

O Parth ! That intellect which knows what work is to be initiated and what work ought not to be done, takes fearfulness and fearlessness bondage and liberation, as reality, is Sattvic.

BGXVIII 33

O Parth ! The steadfastness by which, the functions of the mind, the life and the various senses are carried on by Yog (abandoning the fruit of action) that fortitude, is Sattvic.

BGXVIII 37

That happiness which is like poison in the beginning, but ends, in effect like nectar, is declared to be Sattvic. This is born of self engrossed Reason due to Self-realization.

BGXVIII 40-41

This is nothing on earth or in heaven or in the abode of Gods which is devoid of these three characteristics born of nature. O! Parantap ! of scholars (Brahman) of leaders (kshatriy) of traders (Vaisy) of workers (Shudr) the duties are distributed according to the characteristics born of nature.

BGXVIII 47

Better is one's own duty though destitute of merits, than the duty of another well-performed. He who does the duty ordained by his own nature incurs no sin.

BG XVIII 48

One should not abandon, O Kauntey, the duty to which one is naturally ordained, though faulty for all undertakings are enveloped by some fault or the other as fire by smoke.

BG XVIII 51-52-53

With pure intellect, controlling the self by firmness, abandoning attraction and hatred. Dwelling in solitude; eating but little; speech, body and mind subdued; always engaged in meditation and concentration; taking refuge in dispassion. Having abandoned egoism, power, arrogance, desire, anger and aggrandisement, and freed from the notion of 'mine', and so peaceful-he is fit to become Brahman.

BGXVIII 59

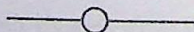
Your egoistical belief that "I will not fight" is futile. Prakrti (that is inherent nature) will compel you to do so.

BGXVIII 63

Thus, the "Wisdom" which is a greater secret than all secrets, has been declared to you by Me; having reflected upon it fully, you now act as you wish.

BGXVIII 73

Arjun said, O! unfallen one ! my ignorance has been destroyed buy your bliss. I have regained memory of my duties ; I am now free from doubt; I shall now fight.



3 We are created in the image of God

Self refers to me, you, he, she, they, and we and to all of us. Each of us is made up of many selves. You speak of yourself. I speak of myself, he speaks of himself, and she speaks of herself; yet none of these selves is an unvarying singularity. The self that is expressing at any given moment is but one among many - a circle within another circle. These different selves show themselves in our diverse moods. When jealous, we exhibit the demon of our jealous self. When angry, we paint on our face the venomous visage of our angry self. When hatred poisons our heart, we show in our expression, words, and deeds the ugliness of our mean self. While lavishing love on those whom we love as well as on those who hate us, we are glorifying the godly Self, the soul that abides within us. Each work of service bespeaks of that nobler inner Self. Many divergent selves or personalities make up each individual - his laughing self, his weeping self, his thinking self, his gossiping self and the like. All these selves can be broadly classified into two: the higher Self and the lower Self. In work-a-day affairs of our life we show our different selves at different moments of different occasions. Why not weld the nobler aspects together into one Divine Self? In those who have banished ignorance by Self-knowledge, their wisdom, like the illuminating sun, makes manifest the Supreme Self. In the terminology of *Bhagvad-Gītā* we call the lower self 'ahanakar' (ego) wherein the consciousness is limited primarily to the mortal body. The higher Self is called 'Atman'; it is divine light and consciousness. One is from beneath, other is from above; one is born of flesh, other is born

of the Spirit. One weeps and other is immune to grief. One loves and hates, other loves but never hates. One constantly laments, the other continuously rejoices. One lives and dies and other lives and knows no death. One is finite; other is infinite. One is 'not knowing' (Jiv); other is 'all knowing' (Ishvar). The higher Self is wise and all pervading; the other, the Lower Self is ignorant and seeks knowledge. Both are unmanifest exteriorly. One powerful in the divine scheme, the other oppressed by the lower conditions.

BG XIII 28

He, who sees the supreme existing equally in all beings, the unperishing within the perishing truly sees.

BG XIII 29

He who sees the same Lord everywhere equally dwelling, does not destroy the Self by the Self. He goes to the Highest.

BG XIII 30

He who sees that *Prakṛti* does all action and self is the inactive witness, he really sees.

These verses stipulate that he who sees the Supreme Being existing alike in imperishable and in all perishable things, sees indeed. Perceiving the same Lord present in everything and everywhere, he does not by the lower Self destroy his own soul but goes to the supreme end. He, who sees that all his actions are performed by nature only, and that the self within is not the actor, sees indeed. And when he realizes perfectly that all things whatsoever in nature are comprehended in the One, he attains the supreme spirit. The larger self of a man is a perfect and eternal spiritual being integral to the being of God. His surface self, his philistine self, is the reincarnation of some portion of that true eternal self which is one with God. The dividing line between the surface self and the other self is not the definite demarcation as it appears to be. To the higher Self it does not

exist. To us it must seem that to all intent and purpose, the two selves in a man are two separate beings; but that is not so. They are one, although the lower, owing to its limitations, cannot realize this fact. If my readers want to know whether I think that the higher self is conscious of lower self I can only answer 'Yes', The true being is consciousness. The higher Self of the individual man enfolds more of the consciousness of God than the lower but the higher and the lower are the same being. This may be a difficult thought to grasp but the time is rapidly approaching when it will be more generally accepted, than it is not.

The soul is the true self, the pure manifestation of spirit within you. You can consciously know soul - your true self - by meditation. And when you know yourself as soul, you will have discovered the presence of God within you. It is your will power that is going to determine what you are able to do - nothing else; not your past habits, not your past Karm, not your horoscope.

BG VI 5 suggests let self-uplift the self, let the self not be the self-degraded. Indeed, the self is its own friend and self is its own enemy. A man must elevate himself and not degrade. Self is the friend of his conditioned soul and his enemy as well.

Behind our every thought and violation there is the infinite spirit of God. Let us seek him and we shall attain complete victory. Our soul is a beacon of infinite power. We can expand that power from within and give light and understanding to others. To think of greatness is a first step but then we must empower the idea with will and set in motion the corresponding law of action. The tendency is to think, "I am what I am, and I cannot be different". Believe that, and we are doomed to stay that way. Break out of the mental cell of ignorance. Think differently. Refuse to be limited by the thought of weakness. Do we realize each one of us is a potentially spiritual giant? We can go as far as we want to go, past all limitations and live a supremely victorious existence. These thoughts are practical

thoughts, so they were and if we make up our mind to use them, they will work. The success lies in owning our self. Create the pattern of success in subconscious mind and make it work. Self is to be focused. The focus for Self has to be two-dimensional: One Wholeman and second Role model. This infact means that the behavioural objective of Self Development orientation should be to become 'Integrated Being' - to be a man on his Feet, rather than a man on his Head or a Crawler or a Floater. Body, mind and soul should be integrated as manifested in the work profile. The integrated man is one who has brought his spiritual, intellectual, emotional and physical being into harmony. The four levels are bound up and influence one another but we have to respect their hierarchical structure - the physical is the least noble of the four, the spiritual is the most exalted. Unless a value order is preserved, man is perverted. Some men try to live standing on their heads. This ultimately proves to be an impossible stance for any man worthy of the name. You try to live standing on your head when the physical-your body gets the upper hand and is allowed to assume command. Some barely crawl along for emotion has taken the upper hand in their lives. Emotion has assumed control of your life when affection turns to passion and makes you "lose your head" because reason has been submerged beneath the waves of passion. Some are "floaters" — they don't have their feet on the ground. You float: when you take your dreams for the real thing. When you spend your time thinking up all sorts of plans which you never do anything about; when you stubbornly refuse to give in to others, when you do not accept yourself as you are, nor others as they are. You float because of your fear of life. The man who stands on his feet is the man in whom the spiritual holds the reins over the intellectual, emotional and physical levels, with complete freedom to direct them for the total good of the personality. Neither the physical nor the emotional nor the intellectual is to be treated with contempt, for they are integral attribute and have their place because they are the work of God, but the spirit is their master and must give direction to them. It is right that

you should give expression to your thoughts, to your emotions and your physical desires; they have a part to play in your life, they need to be given proper direction. You cannot stand on your feet through your own efforts alone; your body weighs you down too much, your emotions are much too sensitive, your mind wanders restlessly. You stand in need of a Force to draw balance and this is the function of your spiritual self.

The self of a man is sentient pure consciousness, which is already perfect and whole (Poorn). The body, mind, senses, intellect etc. are insentient, fickle, mutable and destructible instruments of this Self. But the Self is immutable and indestructible. It is this Self which constitutes the unvarying substratum of the body-mind-soul. And this Self in each man originates from the one Universal Self. Therefore, the Selves of all men are identical. The imagery of the many spokes of a wheel meeting one another and at the same time converging into one hub of the wheel may help to grasp the idea. Each individual self or Atman is intrinsically the manifestation of the one Supreme Self or Brahman or Paramatma (Universal Soul) or Sat-Chit-Anand (Existence - Knowledge - Bliss). There can be no effect without a cause. If self in an individual is the effect, it must have a cause and the cause must be stronger, bigger and purer than the effect. In our immediate awareness of Self we are like a blind-folded man who has been led far away from his native place and then the blind-fold removed. This may give rise to differentiation theory, which is apparently so as a perceived reality but not real reality. The truth is that there is unity among all differently perceived selves, stabilizing one self-Atman in all - the same consciousness. It is the same self built-in and inherent amongst all with whom we interact or experience in our living mode. The Indian psycho-philosophical key concept is Swaroopah (self reflection) in Roopah. (Others). While Swaroopah is the reality or substratum, the Roopah are endless modifications of the unvarying Swaroopah. Roopah means 'name and form'. Swaroopah is the reality or substratum as it is. Self-Atman must ultimately integrate into self-Brahman. The process

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The self of a man is sentient pure consciousness, which is already perfect and whole (Poorn). The body, mind, senses, intellect etc. are insentient, fickle, mutable and destructible instruments of this Self. But the Self is immutable and indestructible. It is this Self which constitutes the unvarying substratum of the body-mind-soul. And this Self in each man originates from the one Universal Self. Therefore, the Selves of all men are identical. The imagery of the many spokes of a wheel meeting one another and at the same time converging into one hub of the wheel may help to grasp the idea. Each individual self or Atman is intrinsically the manifestation of the one Supreme Self or Brahman or Paramatma (Universal Soul) or Sat-Chit-Anand (Existence - Knowledge - Bliss). There can be no effect without a cause. If self in an individual is the effect, it must have a cause and the cause must be stronger, bigger and purer than the effect. In our immediate awareness of Self we are like a blind-folded man who has been led far away from his native place and then the blind-fold removed. This may give rise to differentiation theory, which is apparently so as a perceived reality but not real reality. The truth is that there is unity among all differently perceived selves, stabilizing one self-Atman in all - the same consciousness. It is the same self built-in and inherent amongst all with whom we interact or experience in our living mode. The Indian psycho-philosophical key concept is Swaroopah (self reflection) in Roopah. (Others). While Swaroopah is the reality or substratum, the Roopah are endless modifications of the unvarying Swaroopah. Roopah means 'name and form'. Swaroopah is the reality or substratum as it is. Self-Atman must ultimately integrate into self-Brahman. The process

thoughts, so they were and if we make up our mind to use them, they will work. The success lies in owning our self. Create the pattern of success in subconscious mind and make it work. Self is to be focused. The focus for Self has to be two-dimensional: One Wholeman and second Role model. This infact means that the behavioural objective of Self Development orientation should be to become 'Integrated Being' - to be a man on his Feet, rather than a man on his Head or a Crawler or a Floater. Body, mind and soul should be integrated as manifested in the work profile. The integrated man is one who has brought his spiritual, intellectual, emotional and physical being into harmony. The four levels are bound up and influence one another but we have to respect their hierarchical structure - the physical is the least noble of the four, the spiritual is the most exalted. Unless a value order is preserved, man is perverted. Some men try to live standing on their heads. This ultimately proves to be an impossible stance for any man worthy of the name. You try to live standing on your head when the physical-your body gets the upper hand and is allowed to assume command. Some barely crawl along for emotion has taken the upper hand in their lives. Emotion has assumed control of your life when affection turns to passion and makes you "lose your head" because reason has been submerged beneath the waves of passion. Some are "floaters" — they don't have their feet on the ground. You float: when you take your dreams for the real thing. When you spend your time thinking up all sorts of plans which you never do anything about; when you stubbornly refuse to give in to others, when you do not accept yourself as you are, nor others as they are. You float because of your fear of life. The man who stands on his feet is the man in whom the spiritual holds the reins over the intellectual, emotional and physical levels, with complete freedom to direct them for the total good of the personality. Neither the physical nor the emotional nor the intellectual is to be treated with contempt, for they are integral attribute and have their place because they are the work of God, but the spirit is their master and must give direction to them. It is right that

you should give expression to your thoughts, to your emotions and your physical desires; they have a part to play in your life, they need to be given proper direction. You cannot stand on your feet through your own efforts alone; your body weighs you down too much, your emotions are much too sensitive, your mind wanders restlessly. You stand in need of a Force to draw balance and this is the function of your spiritual self.

The self of a man is sentient pure consciousness, which is already perfect and whole (Poorn). The body, mind, senses, intellect etc. are insentient, fickle, mutable and destructible instruments of this Self. But the Self is immutable and indestructible. It is this Self which constitutes the unvarying substratum of the body-mind-soul. And this Self in each man originates from the one Universal Self. Therefore, the Selves of all men are identical. The imagery of the many spokes of a wheel meeting one another and at the same time converging into one hub of the wheel may help to grasp the idea. Each individual self or Atman is intrinsically the manifestation of the one Supreme Self or Brahman or Paramatma (Universal Soul) or Sat-Chit-Anand (Existence - Knowledge - Bliss). There can be no effect without a cause. If self in an individual is the effect, it must have a cause and the cause must be stronger, bigger and purer than the effect. In our immediate awareness of Self we are like a blind-folded man who has been led far away from his native place and then the blind-fold removed. This may give rise to differentiation theory, which is apparently so as a perceived reality but not real reality. The truth is that there is unity among all differently perceived selves, stabilizing one self-Atman in all - the same consciousness. It is the same self built-in and inherent amongst all with whom we interact or experience in our living mode. The Indian psycho-philosophical key concept is Swaroopah (self reflection) in Roopah. (Others). While Swaroopah is the reality or substratum, the Roopah are endless modifications of the unvarying Swaroopah. Roopah means 'name and form'. Swaroopah is the reality or substratum as it is. Self-Atman must ultimately integrate into self-Brahman. The process

is mind- stilling - mind poise, which is obtainable through mastery of self. Perhaps it is easier to grasp the key point if we say that the viewpoint of Indian psycho-philosophy is "I am the spirit -soul" which has a body -Aham Brahmasmi and "you are like that" - Tat twam asi as against the western thought, "I am the body which has a soul". The practical implications of internalizing either of these two points in our work-life are simply immense. The Atman integrating into Brahman involves the steps of disidentification and reidentification and then stay as fully identified. This is the journey from Shoony-zero to Poorn - whole.

The knowledge, by which one realizes that all the perceptible objects in the world, which are numerous, contain only one fundamental imperceptible substance, is called '*Gyān*' (BG XVII 20); and the knowledge by which one understands how the various innumerable substances came into existence out of one fundamental imperceptible substance is called '*Vigyan*'. This includes besides mutable and immutable, the knowledge of the body, the knowledge of the Atman and knowledge of the absolute self.

The primordial matter (*Prakṛti*) was at first homogeneous. It resolved (Buddhi) to unfold itself and by the principle of differentiation (Ahankar) became heterogeneous. It then branched into two sections - one organic (sandriy) and other inorganic (nirindiry). There are eleven elements of organic and five of inorganic creation. Purus or the observer is different from all these and falls under none of these categories. After eleven organic and five inorganic creations came into contact, the organic universe came into existence. We can describe phylogenetic tree thus:

PARA *Prakṛti* 'atman'

APARA *Prakṛti* 'body'

'Eight Subdivisions 'Ether-Fire-Air-Water-Earth-

Mind-Reason-Ego

Fifteen Evolutes-5 Organs of Perception-5 Organs of Actions- 5 Primordial Elements

Both Para and Apra are manifestation of one eternal qualityless absolute self (Parmatma). We are part of it .BG IX 10 reads...

BG IX 10

There is, at the root of movable and immovable world, an eternal principle which is all pervading, imperceptible and imperishable, and which is beyond both matter and spirit. The Matter is the generative principle of Him. It is one of His forms. Soul (Jiv) is also part of Him.

The absolute self is Parmatma. In BG.VII 4 the lord says, "Earth, water, fire, air, ether, mind, reason and individuation are my eight fold *Prakṛti*. The soul (Jiv) that is maintaining the whole world is my second Prakṛti. BG VII 4-5 explain the origin of life.

BG VII 4

Earth, Water, Fire, Air, Ether, Mind, Reason and Individuation - all these eight constitute my separated material energy.

BG VII 5

Besides these, O mighty armed! There is an other superior energy of mine, which comprises the living entities (Jiv) that are engaged in maintaining this world.

In describing Purushottam, Parampurus, Paramatma, or Parambrahm, both matter and spirit are included. He has two forms namely Vyakt and Avyakt, one perceptible and other imperceptible. It is clear that Vyakt form must be possessed of qualities (*Saguṇ*). The Avyakt is also not quality less. But it is not perceptible. The *Guṇ*s indicate all the qualities that are possessed of not only by external organs but also by the mind. In various verses *Kṛṣṇ*, who is living incarnation of the Parmeshvar was presently standing in front of Arjun to advise him, as indicated in first person "*Prakṛti* is my form" 'BG IX 8

'Jiv is part of Me' BG XV 7; 'I am the Atman, inhabiting the heart of all created things' BG X 20. All the glorious (srimat) or magnificent (Vibhutimat)' beings which exist in the world have been created out of a part of Me`BG X.41. After having satisfied Arjun by showing him his cosmic form and all the movables and immovable actually contained in this form, He conveys that he dwells in the gross matter (ether, air, fire, water, and earth). From the Paramatma, the ether was created; from the ether the air; from the air the fire; from the fire the water; and from water the earth came into being. This is based on the principle of genetic evolution -*Guni Gunis* Vartante - the qualities spring out of qualities, a substance having only one quality came into being and from that substance other substances having two, three qualities subsequently came into existence. As ether out of five primordial elements has principally the quality of sound only it came into existence first. Then came two qualities - namely sound and touch. In air not only we hear the sound but also we feel it by means of our organs of touch. Fire comes after the air because besides sound and touch it has the quality of colour. As water has the quality of taste also, in addition to these three qualities, water came into existence after fire, and as the earth possesses the additional quality of smell besides these four qualities, we arrive at the complete form, He ultimately advised Arjun that it was easier to worship the perceptible form and that he should put faith in him (BGXII 8) and that he was the fundamental repository of the Brahman, of permanent release, of eternal happiness (BGXIV 27). "Where as I am imperceptible to the organs, ignorant people consider me perceptible and do not take cognizance of my superior and imperceptible form (BGVII 24). He further declares 'as I am clothed in my yog-Maya (illusory form) ignorant people do not recognize Me' (BGVII 25). In verse IV 6 He explains his perceptible form although I am not subject to birth and I am eternal, yet I embody myself to become perceptible by my own Maya. In BG VII 14-15 He says, "Matter made up of three constituents is my divine illusion, those who conquer that illusion become merged in me. In BG XVIII He advises Arjun that Isvar resides in everything.

The earth sprung out of water. From the earth have grown vegetables, from the vegetables food and from food man. The subsequent creation is the result of the mixture of five primordial elements and the process of that union is called "Panchakaran". The union of five can take place in a indefinite number of ways. By the union of five only gross bodies or gross objects come into existence and this body must get united with subtle organs and next with the Atman or the spirit before it becomes a living body. In the Bhagavad-*Gītā* the subtle body is described as consisting of 'Manah-Sasthunindriyam (BG XV 7) that is of mind and the five organs of perception. Elaborating the process of evolution, there is a description that life, in having the gross body, takes with itself this subtle body in the same way as the breeze carries scent from flowers (BG XV 8). The Ishvar remaining in the form of Jiv in the heart of all living beings controls their activities. This has been explained in BG XVIII 61.

The eternal imperceptible acquires name and form. The permanent substance 'The thing that is - the Sat which is the root of the external world is called 'Brahman'. Chid is the knowledge acquired by us of the divinity in the gross material world. Bliss is the eternal joy. Brahman is Sat-Chid-Anand (eternal-conscious-bliss) Brahman is of the same nature as Atman. Brahman is the same in form as Atman. One has to depend for all other things on one's own self experience. What is in the pind (body) is also in the brahmandy (cosmos). It logically follows that when once a man has experienced this identify of the Brahmin and the Atman, there can no more remain any difference between Gyata - the observing Atman and Gyey - the subject matter to be seen, 'All created beings are within Me and I am within all created beings.

BG VI 29

With the mind harmonized by Yog he sees the Self-abiding in all beings, and all beings in the Self; he sees the same all over.

Full realization of Brahman depends on self-experience. The devotee gradually rises and ultimately reaches such a state that he realizes the identify of the Brahman and Atman-Aham

Brahmasmi- and then he becomes steeped to such an extent that he does not think of what state he is in or what he is experiencing. The feeling of identity of Brahman and Atman is the most complete knowledge. Such a man goes beyond name and form (BG VIII 21).

For name and form, it will be right to hold the view that appearances are the results of subjective conditions—the sense of the observer and not of the thing-in itself. Names and forms are qualitiful - Maya or *Prakṛti* but when you eliminate names and forms, the eternal element which remains is qualitless as no quality can exist without the support of name and form. This eternal element is known as Parambrahm. Name and forms represent Maya (illusion). These are the organic manifestations of the real. These are circumscribed by time and are ever changing. Human body and organs fall into the category of Maya and the Atman which is clothed by this body falls into the category of the eternal Brahman - Parambrahm or that the Atman and the Brahman are one and the same. This is the no dualistic philosophy of Higher self. In BG II 18-30 Parabrahmn has been described as SAT and imperishable and names and forms as Asat.

The Higher Self descends into matter during various stages of evolution. The last stage is the completed Archetypal Man in whom activity ceases for a time and he is said to die. Every soul is destined to become perfect on the higher planes and be made in the image of the Divine Archetype.

CELESTIAL PLANE	Realm of Love World of Potency	Atma
SPIRITUAL PLANE	Realm of Wisdom World of Fixed Prototypes	Buddhi
MENTAL PLANE	Realm of Causes World of Man	Manas
ASTRAL PLANE	Realm of Desires World of Similitude	Kam
PHYSICAL PLANE	Realm of Effects World of the Senses	Sthul

The supreme intelligence of the Archetypal Man proceeds from the higher mental plane and is manifest throughout all nature. On this plane are the directive causes of all phenomena, while on the physical plane are the directed forces producing the effects which we perceive by means of our five senses. The laws of physics and chemistry are expressed by science in mental terms, thus proving that the causation of the phenomena investigated is mental and not physical. The causative intelligence from growth are constructed molecule by molecule; each molecule being directed in purposeful accordance with a fixed scheme or plan of the growth and maturity of each particular species of organism.

There are so many changing and developing modes of the soul's expression. The soul in its ultimate aspect must be conceived as the spiritual centre of the manifested higher self. To this centre and the source the qualities are attached. As the consciousness of the human being resides only on the mental plane, all the various orders of qualities appear to the personality as status of consciousness more or less fleeting. The qualities may be classified in three main orders. (1) Higher qualities (budhi-manasic), (2) abstract mental qualities (manasic) and (3) lower qualities (Kam-manic). The higher qualities are related to the innermost spiritual nature and are expressed in the mind as Love, Truth, Wisdom, Goodness, Justice, Perfection etc and shown in unselfishness, Gentleness, Sympathy, Compassion, Kindness, Steadfastness, Patience, Faith, Hope, Love, reverence etc. The expression of these qualities is Reason, Judgment, Dispassion, Balance, and Integrity etc. The lower qualities are (1) The higher natural - Affection, Sociability, Friendship, Generosity, Courtesy, Courage, Prudence, Fairness, Truthfulness, and Simplicity etc. These blend gradually into the higher qualities. (2) The lower natural - Hate, Aversion, Selfishness, Meanness, Anger, Rage, Rudeness, Cowardice, Lust, Cunningness, Intemperance, Cruelty, Arrogance, Vanity, Pride, Oppression, Deceit, Revenge, Jealousy, Greed, Malice, Injustice etc.

These qualities are dealt in the Bhagvad *Gītā* as *Guṇ*. *Guṇ*s are three stages of condition of soul, made evident on the mental plane in the self-conscious mind. In the Sattvic state of mind, man is intent upon goodness, truth wisdom and love and to the ideals (state of Gods). In the Rajsic state, the mind is full of outgoing energy towards the acquisition of objects of senses, knowledge, fame, power, ambition, social benefit etc. This condition leads to the evolution of mental faculties in their widest range (state of Man) and to the intuition of truth. In the Tamsic state the mind is sluggish unaroused stupid ignorant and without zest in the pursuit of any worthy objects. This condition leads to the evolution of the desires, passions and appetites (state of Beasts). According to Manu, Sattv has the form of knowledge and induces a deep, calm, blissful and pure light. Rajas has the form of love and hatred and induces pain and dissatisfaction and activity difficult to conquer that draws embodied souls to the object of senses. Tamas has the form of ignorance and is coupled with delusion unfathomed by reasoning. Sattv is good, Rajas is activity and Tamas signifies darkness.

God is present in all beings (BG VI.29, VI.30, VI.31, VI.32). He who perceives this unity is a real yogi. A man, who has attained such evenness of mind, does not bear discriminatory outlook towards anyone. The conviction about God being present in every being gives rise to the feeling of fraternity and universal benevolence in us. This is the basis of service to Man as service to God.

Highest truth is only one entity Brahman, who possesses no qualities, no activities, and divisions. It is simply existence, consciousness and bliss. As opposed to this highest truth everything else that we perceive as individuals in life - this world - our bodies - our experiences - our thoughts are product of our illusory thinking. We are actually that Brahman and under illusion think that we are separate. Liberation means to understand that we are that Brahman and we should lose our individuality by merging back into that Brahman by cultivation

of knowledge. God is the independent reality. Jiv and matter are dependent realities. God is the figure and Jiv is the image of the figure. Jiv has similarity to God but is dependent on God, therefore different from God. God realization is possible because the real identity of a living being is the spirit- soul not the material body. The soul is not the product of material nature; it comes from the spiritual nature. When soul falls into the lower levels, it becomes covered by matter; first by a subtle or ethereal, material body made of mind, reason and ego, and then by a gross material body made of earth, water, fire, air, and ether consciousness. God realization by itself is a spiritual experience therefore one who has had no spiritual experience of consciousness can never realize God. It will thus remain beyond logic. We are all created with a spark of divinity within us. We can transform the entire world through the realization of divinity in us. The God is in God Realization. In this context I recount my poem ' Aham Brahmasmi '

'AHAM BRAHMASMI'

For giver in the deserving

For deity in the devotee

For Ram in Sita

For Kṛṣṇ in Radha

For Mahesh in Bhavani

For Om in Nirmal

For Nirmal in Vandoo-Archoo

There is God

God is in God - Realization

God is in me, in you, in they, in them- in all of us

In Ram, in Mohammad, in Christ, in Zorosto

In temple, in mosque, in church, in gurudwara

Here - there - everywhere

In north, in south, in east, in west

In all creations

There is God

God is in God - Realization

In all of us there is God

Why then 'me' and 'you' ?

And not ' we '

Why cast, sect, faction, conflict

In peace, in benevolence, in beauty, in truth

In bliss for all

There is God

God is in God - Realization

God is in me

Aham brahmasmi

God is in you

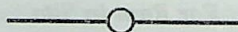
Tat twam asi

God is in all

Vasudev sarvmiti

Soham

God is in God - Realization



4 Self is the cause and Self is the effect

Every action (Karm) generates a force of energy that returns to us in like kind. What we sow is what we reap. And when we choose actions that bring happiness and success to others, the fruit of our Karm is happiness and success. Karm is the eternal assertion of human freedom. Our thoughts, our words, our deeds are the net which we throw around ourselves. Karm implies the action of conscious choice making. Generally lot of us makes choices unconsciously and therefore we do not think they are the causes yet they are. It is because of conditioned reflexes that are constantly being triggered by people and circumstances into predictable outcomes of Behaviour. This is making choice unconsciously. We need to prefer the process of conscious choice making. This is very empowering. If your body sends a message of comfort that is the right choice. If your body sends a message of discomfort then it is not the appropriate choice. Only the heart knows the correct answers. The heart is intuitive. It is holistic. It is relational. It taps into the cosmic computer - the field of pure potentiality, pure knowledge and infinite organizing power and takes every thing into account. What about Past Karm, the process is perennial and well programmed. You pay for your Karmic debt. No debt in universe goes unpaid. As per cosmic law you can however, transmute or transform your Karm to a more desirable experience. What can I learn from this experience? How can I make this experience useful to my fellow beings (which in fact means making it useful to my own self), converting adversity into benefit, opportunity into strength? Then to transcend Karm to become independent

of it. Keep experiencing and fill the gap between Self and Spirit. By conscious choice making keep Karm evolutionizing both for Self and every one else affected by Self. Then the effect of Karm will be happiness and success. Proper appreciation of the Action mode (Karm) as provided for in *Gītā* is an important contributory to mental purity leading to self realization, which in turn improves the ethical level of thinking, feeling and doing in behaviour profile in all spheres of activity.

The smallest to the biggest event is an effect with an antecedent cause. There is no 'chance'. We need to look through events. Any effect experienced in the present must have had a cause in the past seen or unseen. 'Chance' is the endorsement labeled by us on unseen cause (s). A cause today must be an effect tomorrow. The doer-the Self has to go through imperatively the consequences of cause-effect chain. Such a link consistently works, though we may normally not be able to trace it in every case. Each cause will have its own effect. There is no cancellation or set off process; one good effect displacing one bad effect. However intense *Sādhanā* may take away the rigour of bad effect by reducing the time span of undoing the total effect of 'cause' actions. There are collective as well as individual Karmic effects.

There is a striking balancing between ends and means. Such is the fundamental truth in ethical grounding of reconciliation between all ends and means. The SRT (Sattvic, Rajasic, Tamsic correspondingly meaning well elevated, elevated and not elevated state of personality characteristics) model will be of help in understanding these ends-means formulations. It is dominantly Rajasic-Tamsic or Tamsic-Rajasic dispositions which will tend to be short term in their approach and likely to be less ethical. They may bend means to any extent to suit the ends. But the Sattvic-Rajasic or Rajasic-Sattvic predominance will tend inherently to produce a longer-term orientation. Even the end chosen may be abandoned if the means have to be compromised beyond a threshold level. There is a kind of linkage between R and T Karm on one hand and a kind of wholesome wedlock

between S and R Karm on the other. Thus the sway of R will tend to stimulate more unethical actions that in turn cause the effects to be injurious. To overcome them even more R will probably be pressed into action and consequently even more unethical actions will follow. But if S is invoked to break the vicious circle, wholesome action could be set in motion. These are essentially the matter of growth orientation. After all, the universal principle for ethical action is centered in the idea of nonselfish motivation. This is possible when one does not attach with the effect, the result and necessarily concerns with the cause, the action.

Daiv or Fate or Luck or Destiny is imported wily- nily in the operating dynamics of Karm. It is mentioned that Self is the cause and Self is the effect. Daiv or Fate or Luck or Destiny is not something that visits us at the behest of God or Ungodly, but it is the cumulative effect of our own doing past or present, a reaction to our own actions. However it is the invisibility or non-comprehensibility aspect that may lead some of us to ascribe for the theory of Destiny. The Karm concept does not admit fatalism but what is assumed is that random or arbitrary import of Destiny can be well counteracted through self-control thus invoking more ethical behaviour. Such a derivative makes present more livable. One in distress may say 'I do not know why it has happened; but since it has happened, I must have deserved it and now I must act in a manner so as not to deserve it later' The most significant benefit of Karm concept is to make us introspective. One can design and calculate.

An important co-relate of concept of Karm is the theory of Rebirth or Reincarnation. This is cyclic operation of birth - death - birth. Indian thought tells us that ultimate goal of human life is to attain the unitive experience with the Supreme or Universal Energy or Satchidanand. Each one of us nourishes the urge for this finite bliss. This is Sat, the Truth. Truth is fundamental. Chid is consciousness. Consciousness is the realization of truth. Anand is ecstasy. Ecstasy is the experiencing

of joy of realization of truth. It is the consciousness of Rule, Code, Ethics, Values, and Laws that procreate ecstasy. Soul (Consciousness) is rule (Discipline) Death signifies total absence of consciousness. Each one of us nourishes the urge for this finite bliss but it remains submerged. The journey may take long time but it is inevitably a continuous process. The span of one life may not be sufficient for total purging. Therefore repeated births are merited for continuing on the journey for ultimate union of Atman with Brahman. Thus the time for one life is no limitation in working out the idea of oneness. This is logically the experienced view of 'Long Life' birth after birth. Whole series of our actions and feelings of one life are determined by those of a previous and determine those of subsequent life. It is, I think a reality that our present capacities are largely determined by our previous actions and that our present actions again will determine our future character. It liberates us from external Fate' and makes us the captains of our own destinies.

What now seems so natural, spontaneous and experimental is an accumulated effect of strivings of previous births. An interesting sidelight of this concept is the phenomenon of geniuses and child prodigies. No scientific elucidation but for the theory of reincarnation can substantiate this. The fact therefore remains that any serious person will seek order and meaning in apparently untoward and chance events in his daily work and action modes. Some call it 'Luck'. Really speaking Luck is an instrumentality for work - Karm. What then is luck? Based on some individual reflections it could well be said that Luck is manifest in the man who continues to strive all through life to achieve the goals he has set for himself. Luck is reflected in the physical and mental tenacity of the man to keep labouring, undeterred by success or failure. And Lucky is the one who is able to share without being petty; who is happy with himself and with God's gifts bestowed on him; who is able to control his emotions and look at the world and his fellow beings without jealousy; who enjoys the affection and support of kith and kin

particularly in times of adversity; who keeps the company of the good and honest, and does not suffer association with the evil and the unscrupulous; who realizes that he has the right to his duties but not to its rewards; who is able to see the ultimate truth and enjoy every event in life.

To recapitulate Man is what he has made himself. Actions produce tendencies or sanskars that determine our future. Freedom, which is in nature of man, means self determination. Every man creates his future by own deeds. Karm acts as a link between the past, present and future life of a man. The present life is an outcome of his past life and the future life will be in accordance with the present life. But a man is free to act in his present life that creates his future life. Truly man is the maker of his own destiny.

Karmyog - the path of action signifies those proper activities that unite the Soul with Spirit. All god leading activity is Karmyog. A life of moral discipline is the way to God. Meditative orientation of work life facilitates the process. Deep meditation is intense meaning activity - the highest form of action. *Kṛṣṇ* message in the Bhagavad-*Gītā* is the Yog of dutiful action of non-attachment and meditation for God-realization. The balanced path of meditation plus right activity as advised by Lord *Kṛṣṇ* is the golden path, both for the busy man of the world and for the highest spiritual aspirant. *Gītā* wisdom is not for dry intellectualist to perform mental gymnastics with its sayings for the entertainment of dogmatists but rather to show man and woman living in the world, households or renunciate, how to live a balanced life that includes the direct contact with God by following the step by step methods of yog of action of non attachment and of meditation.

From the vibration less region through a cosmic rhythm of ordered activity, the spirit thus brought into being all vibratory creation. Man is part of that vibratory cosmic activity. As an integral entity in the cosmic plan all creations projected out of

spirit must evolve back into spirit. Man also must; ascend through activity in harmony with the divine scheme. All activity is intelligent vibration. We are karmically bound by activities. All activities must be performed as Yagy (sacrifices) offering actions as oblations (BG III 9). Yagy in fact means any activity performed as duty with no expectation of the resultant fruits. It is any selfless act or sacrifice offered solely to God. It is the pious act in which the soul offers itself as an oblation in the 'Fire of Spirit'. Work actuated by selfish desires militates against the divine plan. We are inclined to perform wrong actions in obedience to the shortsighted ego to fulfill our self-greed. We need to elevate ourselves to work to please god alone (which refers to pleasing to his own higher Self). Fulfilling this divine mission on earth we can liberate ourselves. Let us perform as per the divine plan. The divine man performs right actions for God alone. His every act is a yagy.

The wisdom way of overcoming the Karm is propounded in BG IV 36-37-38

BG IV 36-37-38

Even if you are a great sinner, you will overcome the effect of sin by *Gyān* (the knowledge of atman). Just as the fire reduces everything to ashes, same way the *Gyān* counter-balances the binding force of all action. There is nothing in the world as holy as the knowledge of Atman. A karm-yogi acquires such knowledge in due course of his activities.

In this world there is nothing sublime and pure as transcendental knowledge. The person who has mastered the Karmyog automatically acquires such knowledge.

The chief sinner among all sinners by the sole raft of wisdom shall safely cross the sin of sins as controlled flame converts firewood into ashes, so does the fire of wisdom consumes all Karm to ashes. Nothing else in the world is sanctifying in wisdom. In due course of time, the devotee who

is successful in yog will spontaneously realize this within his Self.

The Karmic theory as sagely explained has been so distorted by non-understanding minds that some of us have generally a wrong idea about this cosmic principle of cause and effect. In the limited meaning Karm may refer to the past. But this is not so. Karm means action performed in the past or now or that might be done in future. There may be million years of actions of past lives passing him that is why an individual finds himself helpless to destroy the binding effects of his Karm. These invisible chains bind him - influence resulting from all the actions he chose to perform in past lives through free will or through earlier past influences. As tabloid tendencies, the actions you have performed in the past are present in the brain. Diagnosing those karmic influences is not a simple matter but you can modify strong influences that are now governing the present life and present actions.

In addition to your Karm from the past what are other influences in your present life: World civilization - Nationality - Community - Family - Habits. You need to regain your God given freedom. Being made in the God's image, we can be free from all these Karmic influences provided we claim our divine heritage from Him. We should think 'I am eternal, ever conscious, ever blissful - I am free - I am He- blessed I am- I am Brahman'. But as soon as you give in to the delusion that you are a human being, you have permitted all the karm of the past to envelope you. You need to salvage your freedom with wisdom and discrimination. Be a man who does not walk in dead man's shoes - the calf path... Openness is the key for self-improvement. A challenging attitude to discover untapped potentials is necessary, something new, off the beaten track, not a trail of calf path. Let not your actions be governed by habits or blind obedience of social customs according to what other people think. Be free however learn to act wisely. You need to see wisdom of a wise man, when you lack wisdom to discern what is right. Wisdom is "No one can invite me to do

anything I know I should not do. I know what I am doing, guided by wisdom now. I am fully responsible for my actions and I do not blame anybody else for the outcome of my actions.

BG IV 34

Remember that the learned will, by your obeisance and respectful enquiry with a sense of service, teach you that knowledge.

BG IV 35

By having acquired that knowledge O Pandav ! You will not again be overcome by mental confusion and you will see everything created as located in yourself and ultimately in Me.

It is hard to progress on your own but it is easiest if you have a Guru. Through surrender you find freedom - the freedom every soul craves for. That is the way to overcome Karm. It is Guru's discipline that frees one from the imprisoning whims and habits. Scriptures say that you must have a visible master - that is one who lives on earth. No Guru can free you unless you make the efforts to free yourself. You can be your own Guru. God wants you to be free. He has given you choice to follow the path of wisdom of Karm. Remember wisdom destroys the roots of all misery that is the effect of karmic influences. God has given us the method to destroy Karmic influences. You should guide your action by wisdom. Not influenced by any other consideration, be self-disciplined and follow the wisdom guidance. Feel happy in your divine inheritance and claim it. Work to manage the karmic effects to exhaust them. This is the secret of success through Karm. Without any attachment all actions must be performed

BG II 47

Your authority extends only to the performance of action; obtaining or not obtaining the fruit is never within your authority, therefore never perform action with the avaricious motive in the mind that a particular fruit should be obtained. Also do not insist

on not performing action?

'I' and "my" are at the root of all actions. Whenever the individual attaches himself with his 'I', the attachment to the material needs of the body multiply and the individual thinks his body as 'I'. The attachment further grows beyond this body to include his filial beings (Father, Mother, Sister, Son, daughter and other relations). The process continues. The individual strives to amass wealth and property for luxurious living and then struggles to remove all obstacles. The conflict generates the mental inclination for victory and this causes further conflict. The man struggles to protect his being and in this process his 'I' gets injured. Every time it is not possible to come out victor in this struggle. This aggravates the situation and impels the individual to indulge in violence. The attachment results in infatuation and infatuation gives rise to the "Taking" tendency of all human activity. This causes 'couldn't careless' approach for means. The apparent success story profile provides sanction for corrupt, illegal and unethical practices. All this leads to individual and then to group conflict. This is unreal wisdom. The integration of 'consciousness' with the body gives rise to over indulgence in the gratification of baser instinct. So blinded, the individual further takes recourse to violence. The attachment leads to unbridled desires that pave the way for indiscriminate means. All these provoke conflict and sustain it unhindered. If one has to escape violence over indulgence will have to be managed. The origin of all misery is over indulgence. The control of over - indulgence therefore is the founding step for peaceful resolution. The peace is attainable through non - attached performance. This is what *Gītā* postulates for seeking self-realization.

The point of proximity between science and spirituality is the dominance of system - rule - discipline. There are four realities in the world (a) Matter; its minutest dimension is energy; (b) Knowledge or consciousness or Divine light. (c) Rule, Law, Discipline, the control mechanism for regulating operative

processes. (d) Vacuum or vacant place. The difference between birth and death is that of soul and it is not of physical vacuum. Soul (Consciousness) is rule (Discipline) Death signifies total absence of consciousness. The cause of life cycle is soul and its journey. Rebirth therefore is certain. For deliverance one needs to concentrate on soul (consciousness). The worship of soul indicates the worship of Sat - Chid - Anand (Truth Consciousness and Ecstasy) According to BG VI 5-6 anything done by suppressing your soul will antagonize the soul and this paves the way for sub human living in the next birth. Whenever your inner self whispers, whether any one is over hearing, or any one is over looking, that act is not permitted. The soul (inner conscience) needs to be regulated by Discipline (the rule, the law, the path of truth and goodness). The truth should rule the action. God pervades in the heart of all individuals. One who looks for Him away from his Self is non knowledgeable. The purity is the essence of all divinity. The real worship of soul is to regulate one's being with unmixed truth and purity. Life is cyclic. It is the knowledge of consciousness that sets the course for futuristic operation of birth after death. Consciousness is listening to our soul within the body. Human life is for discovering this truth. Let us not waste it. All Karm is for purifying the intellect' Chitthasya Suddhaye Karmaha'

Once the Karm is started, its activity or expansion continues without break. Persistence of Karm is very difficult to write off. Energy of Karm is never destroyed and the energy that appears today under one name and form reappears under other name and form after one name and form has been destroyed. This recurrence of name and form is known as cycle of births and deaths or Sanskar and the energy that is the foundation of these names and forms is synthetically called Brahman and distributely Jivatman. This Atman is eternal. It is perpetual. It neither comes to birth nor dies; but as it is involved in the cycle of Karm one cannot escape taking up other name or form. One has to suffer tomorrow for what one does today and day after tomorrow for what one does tomorrow; nay one

has to suffer in the next birth for what one does in this birth and in this way the cycle of universe is continuously going on; and the results of those actions have to be borne not only by ourselves but even by our children and grand children . Once the cycle of Karm is started, the absolute Self, the Parmeshvar does not interfere. This we call the will of His. BG VI 22 asserts that man acquires desired result, which is prescribed by 'Me'. These results however are fixed according to a man's good or bad actions that are according to the worth of his actions, non-action or bad action. The Parmeshvar is strictly speaking, apathetic in this matter; therefore if there is the distinction of good or bad among man, the Parmeshvar does not on that account become liable to the blame of partiality. This is the concept of Samdarshi - I am same to all beings; To Me there is none neither hateful nor dear; but those who worship Me with devotion, are embodied in Me and I in them.

In BG V 14-15 it is said that Parmeshvar does not accept either the sin or the meritorious action of anybody. The cycle of inherent effects of Karm is continuously going on. Each created being has to suffer happiness or unhappiness according to his action.

A family, a community, a nation or even the whole universe cannot escape the effect of Karm in the same way as an individual can not do so. It is true that the course of action (Karm) is eternal. It is equally true that there is imperishable independent Atman, which shows the path for getting out of this seemingly unconquerable difficulty.

Karm has been divided as: Kayik (bodily) Vachik (vocal) and Mansik (mental). These can be Sattvic, Rajasic and Tamsic having characteristics of three kinds of *Guṇs*. With regard to the point of occurrence the karm is categorized as Sanchit (accumulated) Prarabdh (commenced) and Kriyaman (suffered) Sanchit is also known as Adrsht (invisible) and Apurv (strange). With regard to time of performance there may be Nity (Daily), Naimittik (occasional), Kamy (Desire prompted) and Nisiddh

(forbidden) Karm.

Release as effect of Karm does not result by abstaining from actions.

BG III 4

Neither by non-performance of actions nor by renunciation of actions, one attains perfection.

The idea of giving up Karm, as also the act of sitting idle are both Tamas actions in themselves and one can not escape having to take an other birth in order to suffer the effects of these Tamas actions, simultaneously with suffering for those of the uncommenced portion of one's Accumulated Karm (BG XV 7-8). Besides so long this body is alive, breathing, sleeping, sitting, eating etc continues, the position of giving up all actions becomes intractable. No one can even for a single moment escape Karm in this world (BG III 5, XVIII.11) *Gyān* (Knowledge) is the only way to get release. The *Gyān* means the realization of the identification of the Brahman and Atman. This is also known as Vidya. A man is tied by Karm and released by Vidya. BG IV 37 postulates all Karm is reduced to the ashes in the fire of knowledge. This, in fact means going to Brahman world from Maya World. Such a Brahmanic state is attainable by the identification of the Brahman and Atman and characteristically by the unattachedness. He, who realizes that Karm does not affect me because I am not attached to it, becomes free from the bonds of Karm. This effort may be made in different ways such as Yog - Meditation - Devotion - Renunciation (BG XII 8-12). On that account, a man is very confused. The *Gītā*, therefore after first mentioning the Desireless Karm Yog as the most important of these means has described in VI th chapter various devices of Yam (restraint) Niyam (observance) Asan (pose), Pranayam (control of breath) Pratyahar (withdrawing the organs from the objects of senses, Dharana (Keeping the mind collected), Dhyān (meditation, Samadhi (mental absorption into the object of meditation etc. which are appurtenant to it) and from VII chapter onwards it is stated how this realization of

Parmeshvar is acquired, while observing Karm-Yog (action with no attachment), by means of thought (*Gyān*-Yog) or by Devotion (Bhakti-Yog).

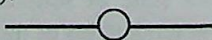
Abstention from action is not the way for ultimate release. Release is attained only by keeping the mind pure, by realizing the identity of the Brahman and Atman, and by behaving like Parmeshvar. The idea of giving up action is an illusion, because no one can escape Karm. The fundamental question whether it is within the control of man to make that effort which has to be made in order to acquire the knowledge necessary for making their course of action successful, or whether he must go where ever named and formed *Prakṛti* will drag him, remains unsolved. BG III 33 says what will determination do? Every living being is bound to act according to its tendencies and your efforts and determination are useless; your *Prakṛti* will drag you even where you do not want to go' (BG II 60 and XVIII 59). When this is so, no man is free to acquire *Gyān*. The answer is that the body and soul make the man. Body belongs to Maya - *Prakṛti* world and soul to the Brahman world. Body is not independent, it is tied by Karm but soul is independent. When the gross body burdened by previous Karm and the organs enclose the Jiv (personal Atman) that is a particle of the supreme Atman (BG XV 7) the bodily organs acquire the desire and inclination to do those actions that can liberate it (Jiv). This is known as independent tendencies of the Atman in ordinary parlance. *Gītā* says differently 'Atman is desireless and a non doer and all the activity is of *Prakṛti* (BG XIII 29) However although the Atman is fundamentally a non-doer yet on account of the provocation of the enclosed body, to that extent it becomes apparently a provocateur or inspirer. When by reason of some cause or the other, the Atman acquires this foreign power of provocation; this provocation is distinct from the laws of Karm. In fact it will be right to call it inspiration in true sense. Fundamentally independent embodied Atman becomes merged in independent Supreme Atman in the state of self-realization. On the other hand when the inherent tendencies of the gross body and organs

inspired by *Prakṛti* that is to say the inspirations from Karm world becomes predominant, a man goes into the precondition. It is with reference to this independent power of the enclosed embodied Atman to force the body and the organs to perform Actions favourable to realize and in that way, to obtain Release by the realization of the identity of the Brahman and the Atman. *Kṛṣṇa* explains the principle of the independence of the Atman or of self-dependence in BG VI 3 'Man must obtain release himself'. The fact is that one is one's own benefactor as also one is one's own (destroyer).

BG VI 5

A man must elevate himself and not degrade. Self is the friend of his conditioned soul and his enemy as well.

This is how the doctrine of Destiny is deprecated in *Gītā*. When a man acts in this way; realizing the principle that there is only one Atman in all, his conduct is described as meritorious - Sadacharan. The personal self Atman has to inspire the reason and the reason may not be Sattvic (pure) as influenced by previous actions, it is not certain that the inspiration will result in the initiation of needed action for release. In order that reason follows the dictates of Atman and decides to perform Actions beneficial to self one has to practice non-attachment (*vairagy*) for a long time. Therefore although Atman is free to give inspiration to the corporeal organs, all the subsequent actions have to be performed through Matter, it is to that extent dependent. This thing cannot be achieved at once and has to be acquired courageously. Reason needs the help of courage for acquiring control over the organs (BG VI 40). One has to discard *Rajas* and *Tamas* and make his reason Sattvic and when this is practised, gradually the mind succeeds in controlling the organs (BG VI 25) Such a person who through *Yog* realizes the Atman, can not be bound by Karm (BG IV 41) while practicing Karm-*Yog* it is necessary to spend sometime everyday or in intervals in solitude (BG XIII 10).



5 Why does executive self behave the way it does

The executive self is a multiple amphibian in many worlds. He at once lives in the world of society; He lives in the world of immediate experience; He lives in the world of given heredity and of acquired values. Anything that happens to the executive self must necessarily have multiple causes, and we must always think about consequent behaviour in terms of all such causes. Behaviour is goal oriented. An individual guides his behaviour in directions that lead him nearer his goal. Single endeavour on the part of individual may depend upon, to some extent, how explicit his goals are and the values he associates with the set goals. Behaviour is not idiosyncratic. There is a pattern in how the individual responds to his environment and to other people around him. There is a basic consistency. Individuals have need for self-esteem from other people for recognition and acceptance. In interactions with other people individuals use defences, play games, which relate to others as well his own personality characteristics. In some situations one kind of behaviour is more emphatic than in other situations. There is however consistency of games he plays with himself and with others. The behaviour of people relates to situations and to the kind of responding behaviour, to which he is exposed, the manifest behaviour being a result of interactions between these. Some situations bring out the best in an individual, others bring out the worst. The capabilities of individuals do not always reflect in work. They vary from one situation to another. In one situation the person may react with a demand for economic gains; in another situation he may react to other things such as work

achievement. The behaviour of individuals is a function of multiple variables in the situation. It is not a linear stimulus-response relationship as is generally considered. These concepts about man suggest very broadly that he is not an inert mass. He is a dynamic, living being with a quantum of energy, physical and psychological, and he strives to expand this energy in ways and directions determined by forces within him and by forces in his environment exercising influences on his inner-self. Environment is the aggregate of surrounding things, conditions or influences affecting the existence or development of someone or something..

Sanskars (Latent Potentialities) are suggestive of behavioural tendencies and attitudinal disposition of an individual in his personality profile. This is the manifestation of typical predominance of specific *Guṇ* - Quality- S-R-T or mix of SR-RT-TR. Each type of predominant *Guṇ* generates its characteristic thought pattern - S of patience and compassion, R of greed and pride, T of anger and indolence. These thought patterns create respective subtle impressions that accumulate in our psyche. Given an appropriate stimulus these stockpiles are ignited which manifest themselves in outward action. Each such action taken under the impulse of particular latent impression, further reinforces those very impressions. Thus the *Guṇ*-impression-Karm cycle goes on repeating. The tendency of a Rajas-Tamsic mind, for instance, will go on reinforcing the stockpile of dysfunctional Sanskars. This invisible power will hinder improved behaviour or action, in spite of the best of intellectual learning unless reinforced repeatedly. Intense *Sādhana* towards striving more of S will create a more ample niche for purer Sanskars. And with better quality Sanskars, more wholesome behaviour will follow. The S-*Guṇ* should be repeatedly reinforced. The process of specific conditioning continues unhindered unless conscious effort is made for deconditioning and then reconditioning. There is a constant mix of psychologically innate Sanskars and socially acquired Sanskars. The fact is that socially acquired tendencies gradually take on

the character of psychologically innate Sanskars. We may draw any number of situational examples to substantiate the specific character of the predominant Sanskar in any particular individual that makes him more ideal to handle one type of situation over the other. Sub-conscious mind holds positive and negative, healthy and debilitating, lofty and diabolical, owned as well as disowned impressions. Indian thought admits both Shubh (good) and Ashubh (bad) Sanskars. It is because of this combination that while, due to unruly or evil sanaskars the mind remains impure and restless, at the same time given proper nourishment, what ever good and steady Sanskars we possess, hold out the distinct possibility of progressive mind stilling through Yog *Sādhana*. We must endeavour to eliminate the potentialities that stir the mind. Yog psychology considers not only the actual status of the mind but also the latent status called Sanskars. For when one mental state passes into an other, it is not altogether lost but leaves behind it an impression - latent state or Sanskar - which in turn tends to give rise to actual state similar to itself. Thus the actual state causes the Sanskar and Sanskar causes the actual state. Whatever work we do, the mind throws it into a wave, and after the work is finished, we think the wave is gone. No, it is still there... Thus every action, every thought, good or bad, just goes down and becomes fine, and is then stored up. Swami Vivekanand calls this 'Receptacle of works' This is how 'conditioning' of an individual personality takes place. Therefore for reconditioning, the deconditioning is necessary. In Indian terms 'unconscious' is the domain of the Sanskar-unassimilated residue of earlier years as well as many of former lives. Education and Training then, may be treated as a means to manage Sanskars.

How should unhealthy Sanskars be minimized, these are the matter of value orientation of living and learning environment. Selective visual and audio tools are highly practical ways of gradually absorbing better quality Sanskars. Patanjali's yog-psychology is a more effective and deeper way for conscious cultivation of counter thoughts to ward off perverse thoughts. Initially it will be difficult to raise these contrary thoughts at the

very instance when the perverse thoughts arise. But if watchful inner striving is maintained, the contrary thought can be made to arise sometime afterwards - say an hour or a day later. One can gradually obtain a closer match in turn between the occurrence of the perverse thought and its corresponding contrary thought. This requires consistent practice of introspection. Mind composing and re-composing exercises are good mode to send out powerful thought wave wishing all human beings peace, health, serenity, love and so on. 'World wide prayer' is a powerful process for sublimation of innate potentialities and cultivation of sublimated Sanskars.

The entire physical universe including the human mind is a manifestation of *Mul-Prakṛti* (Primordial *Prakṛti*.) The *prakṛti*, has three constituents - the psychogenetic substances - Sattv-Rajas-Tamas. All matter and empirical phenomena including the mind are manifest in endless combination of these three *guṇas*. S is purity, fineness, goodness etc. R is restlessness, activity, passion and their derivatives lust, greed, pride etc. T is darkness, obstruction laziness, procrastination, confusion etc. These *guṇas* constitute a unity in trinity. They coexist and cohere. Like a lamp flame sustained by the fire, oil, and wick, the empirical phenomena and the human mind are synthesis of S-R-T. S is superior to R and R to T in terms of their aid to the mind for a true understanding of facts and events. When S overcomes the other *guṇ*, a man becomes endowed with happiness, virtue and knowledge. When R overcomes S and T, then a man becomes active; he finds wealth and fame and suffers misery. When T overcomes S and R, then man becomes stricken with grief and he falls asleep spiritually. We may mention that S represents the positive secondary emotions, while bulk of R and whole of T represent those elements which modern psychology calls negative secondary emotions.

The *Prakṛti* consisting of ever changing combination of *guṇas* is not the sentient element in creation. We may call this sentient element in creation as Purus. We may regard Purus to be the same as Atman or true self, which is Poorn. Unlike

prakṛti, which is complex, the Purus is simple. The modifications and adaptations of *prakṛti* via SRT are meant apparently to serve the ends of the witness Purus or the spirit. The key problem of man is that because of relative predominance of R or T, the sentient Purus remains beyond his perception.

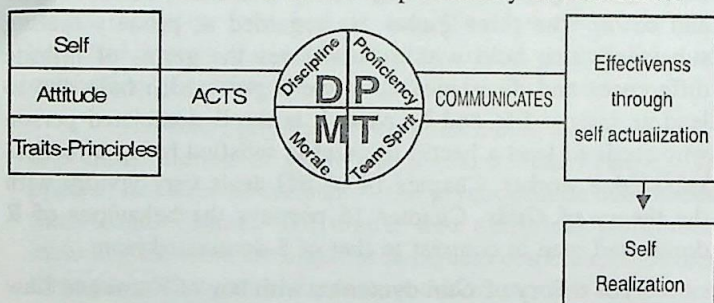
It is possible to offer an interpretation to S-R-T as attributes. The personality may also be classified by prefixing the dominant *guṇ* - Sattvic-Rajasic, Rajasic-Tamasic, Tamasic-Rajasic and so on. The three *guṇas* are regarded as primary feeling substances that hold within themselves the germs of infinite differences and diversities. It is the S *guṇ* which help one to lead an intense life and be wise. It is the R dominated person who tends to lead a hectic life and is satisfied being a restless knowledge worker. Chapter 14 of BG deals very vividly with the theory of *Guṇs*. Chapter 16 portrays the behaviour of R dominated man in contrast to that of S dominated man.

The theory of *Guṇ* dynamics with law of Karm and Law of Sanskar provides a reference point in understanding and developing leadership profile. We think that R or T dominated individuals can hardly manifest all or any of the leadership qualities harmoniously or over long spells - especially when it is recalled that the essence of R is passion, and that of T is lust. The leadership qualities are rooted in and contained in awakened S. S is an indispensable mediator between an individual's lower self and higher self.

Sādhanā, the dedicational mode helps immensely in awakening S. Along side food habits have a practical role in our efforts to acquire and preserve S qualities. *Gitā* classifies various types of foods in terms of three *guṇas*. Foods that promote life, vitality strength, health, joy and cheerfulness, which are sweet, soft, nourishing and agreeable are dear to the good S. Passionate R likes foods that are bitter, sour, saltish, very hot, pungent, harsh and burning, producing pain, grief and diseases. That which is spoiled, tasteless putrid, refuse, and unclear is the food dear to the dull T.

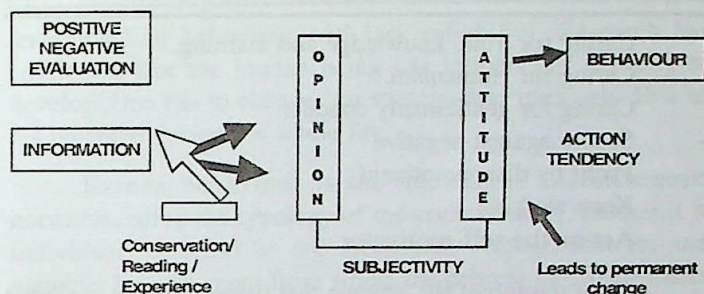
S R T model is the foundation on which to mount the substructure of a still and pure mind and superstructure of the true self. R and T dominated individuals find mind stilling quite difficult. Ethical conduct is more spontaneous in a awakened S. Therefore there is a need for conscious striving for self-discipline. There is more clarity and concentration in S, which conserves and uses energy more efficiently and effectively

Let us look at our model of personality effectiveness.



The being of self is manifested through behaviour profile that is inclusive of action and communication. The profile is reflective of attitude and character dimensions of the individual personality. The goal is self-actualization leading to self-realization. This in fact means complete fulfillment in terms of tapping one's potential. This is what effectiveness is. The process of action is an ongoing activity. The performance results are to be evaluated. The indicators are Discipline, Proficiency, Morale and Team spirit.

Attitude is the forerunner of behaviour. It is the evaluation of facts and integration of desired feelings with the proposed behaviour pattern that could be positive or negative. The positive attitude converges itself into result-oriented performance and accomplishment of task. Attitude is an enduring system of positive or negative evaluation of emotions, leading to action tendency towards an individual or an object. The concept is illustrated thus: -



The basic elements for the attitude are evaluation, emotional involvement and action tendency. The formation of the attitude depends on information needs of the individual personality and group influence. Information is gathered through interaction with others, personal experiences and through reading. It is the fulfillment of need that leads to positive performance and vice-versa. The emotions have physical characteristics and create inborn and acquired determinants of the attitude. Each person willy-nilly is the member of a group. Group may be formal or informal. Each group has social norms involving its attitude towards certain things and that in turn will affect attitudes of the group members. We can measure attitudes through a formal questionnaire or feedback or interview or interaction with various people.

For Developing Positive Attitude, we provide 8 points action plan.

- Desire to succeed
- Prepare to succeed
- Enjoy work
- Love People
- Caring for oneself
- Caring for one's family, friends and peers.
- Caring for other people.
- Caring for the social, economic and ecological welfare.
- Caring for human rights.
- Caring for other species.
- Caring for the livability of the earth.

Caring for truth, knowledge and learning.

Caring for Humanism.

Caring for gentlemanly conduct.

- Secure against negative
- Profit by disappointment
- Keep working
- Act on the self-motivator

Love reinforces the attitude that there is plenty available for every body. It generates the cooperative competition. Most people are deeply rooted in scarcity mentality. They see life as having only so much, as though there is only one pie. And if someone were to get a big piece of the pie, it would mean less, for everybody else. The scarcity mentality is the negative paradigm of life. People with a scarcity mentality have a very difficult time sharing recognition and credit, power or profit even with those who help them. They have a hard time being genuinely happy for the success of other people, and even sometimes for the members of their own family or close friends and associates. It is almost as if something is being taken from them when someone else receives special recognition or gain or has remarkable success or achievement. Although they might verbally express happiness for others' success, inwardly they are eating their hearts out. Their sense of worth comes from being compared with others, and someone else' success, to some degree, means their failure. Many people can be 'A' but only one person can be 'number one'. To 'win' simply means to 'beat'. This is absolutely sinful. Abundance mentality is the indicator of positive attitude. This is the beginning of success.

Behaviour is a systematic and basic psychic determinant to explain the causal aspect of human activity. It is observable, variable, changeable, self-directed and self-generated. Response of an organism to a stimulus is behaviour. Behaviour of an individual at any one time is the result of the demand placed on him by environment and his internal state. Behaviour is observable only when it is being enacted. Any other method of

understanding behaviour will lack reliability. Research has confirmed that the human being has tremendous capacity to develop. One has to change. An average man uses only 10% of his potential during his whole life.

Human behaviour is the nucleus of effectiveness, notwithstanding the typology of the commitment, whether it is individual, personal or organizational. Though abstract and variable, it is the point from where the process of effectiveness starts.

Human behaviour gets structured and functions within certain limits. If studied systematically, it can be anticipated and controlled. Perception is an essential input in understanding the causal aspect of human behaviour. Perception is a basic activity in the chain sequence of human behaviour that helps in recognising the information obtained for objective reality through his senses, assemble and compare it with the material stored in the brain. It is an important set of behaviour. In perceptual selectivity the unilateral cues like needs, values, standards, expectations, stereotype pictures, a particular set of people in a typical frame halo effect, protection mechanism and self defence put blinkers so that 'not wanted' is even 'not observed'. Therefore there is a need to have more reliable assessment before initiating any action. The efforts have to be made to collect factual and unbiased inputs and then sift it dispassionately. Effective listening is an important aspect in this regard.

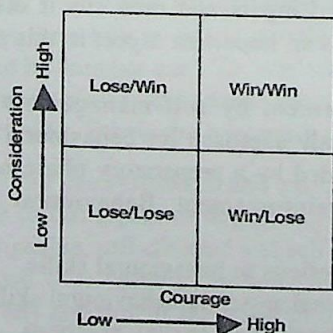
Self-improvement by self-management is the right approach and the only approach for behavioural modification. This is to be preceded by a preparatory phase and that is the process of value reinforcement. Behavioural Development postulates:

- Absence of deficits in behavioural skills.
- Absence of weaknesses in behavioural skills.
- Absence of debilitating anxiety reactions.
- Capacity to relax.

- Ability to assert oneself.
- Capacity of self-control by shaping environmental consequences.
- Capacity for self-control by cognitive self-regulation.
- Adequacy as a behavioural model.

Through our experiencing and feedback we should keep evaluating ourselves on the scale of maturity. Some guidelines for mature behaviour are:

- Living in present rather than in the past or the future.
- Self-Reliance.
- Absence of approval- seeking.
- Knowing how to laugh and create laughter.
- Appreciation of the natural world.
- Insight into the behaviour of others.
- Being a doer and a helper.
- Honest in dealings.
- Self disciplined without craving to fit others into one's own perception of how everything ought to be done.
- Aggressively curious.
- No fear of failures.
- Lack of defensiveness.
- Motivating self by a desire to grow.
- Having universal values.



'Maturity Continuum' focuses on a growth and

development process from dependency through independency to interdependency. You not only have to be empathic, you have to be confident. You not only have to be considerate and sensitive, you have to be brave. To do that, to achieve that, balance between courage and consideration, is the essence of real maturity.

If you are high on courage and low on consideration, you will be strong and ego bound. You will have the courage of your convictions, but you will not be very considerate to others. To compensate for lack of internal maturity and to emotional strength, you might borrow strength from your position and power, or from your credentials, your seniority, etc. If you are high on consideration and low on courage, you will be so considerate to other's convictions and desires that you will not have the courage to express and actualize your own. High courage and consideration are both essential for success. It is the balance that is the mark of real maturity, if you have it, you can listen, you can empathically understand, and you can also confront courageously.

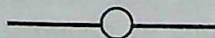
Three behavioural dimensions that merit discussion are communication, assertiveness and interpersonal relations. A brief on these aspects is given hereunder.

Communication is defined as mutual exchange of facts, thoughts and perceptions resulting in common understanding of all parties to the communication. Communication is the means for a social process whereby one person influences the other as well as is influenced by him. Communication makes interaction amongst people possible. All functions are done through the process of communication. It is, therefore, necessary that one guards against distortion by acquiring adequate skills in communication. The meaning of communication is determined through language, frame of reference, situational context and physical setting. To be able to communicate effectively, there is a need to develop empathy. Empathy is the ability to perceive,

think and feel like the other person.

Assertiveness is often confused with being aggressive. The assertive person is the one who can state clearly and calmly what he wants to say, does not back down in the face of disagreement and is prepared to repeat the point, if necessary. A continuum may be drawn ranging from the submissive to the aggressive, with assertive behaviour being the mid-point on such a continuum.

Human Relations skill is at the root of interpersonal relationship. This covers all aspects of role performance. Love, which is an absolute value and means caring and sharing, admits no return. Love is the foundation of all interpersonal relationship. In fact, there has to be constant effort to increase the area of influence in the circle of concern. This is possible when you concern yourself for others unconditionally. Non-conditionality is the corner stone for developing successful interpersonal skills. From the foundation of character, we build and maintain successful relationship. Trust, is the essence of success. Without trust, the best we can do is compromise. Without trust, we lack the credibility for open and mutually beneficial relationship. With trust, we deeply respect each other. We focus on the issues, not on personalities or positions. In such a relationship, both the parties are deeply committed to ideal synergy. That relationship neither makes the issues any less real or important, nor eliminates the differences in perspective. But, it does eliminate the negative energy, normally focused on differences in personality and position.



6 Empowering Self for Success

Let us first reflect on the 'success' aspect of life. Success indicates happiness, fulfilment, contentment, achievement, actualization and self-realization. It is indeed suggestive of plentifulness of Joy. *Gītā*'s assertion about happiness of success is illustrated in verses. XIV 26 - 27.

BG XIV 26 - 27

One who loves Me and strives for Me with undeviating feeling and adoration goes beyond three *Guṇs* and thus he prepares himself for becoming the Brahman. I am the foundation of that Brahman and of immortal and imperishable spiritual existence and of eternal dharm and of an utter bliss of happiness.

Does happiness come with satisfying close relationships - with religious faith? What attitudes, activities and priorities engender a sense of well-being? Does wealth predict well-being? Data show that once an individual is able to afford necessities, increasing affluence matter hardly little. Wealth like health does not generate happiness, although its absence will breed misery. Happiness is produced not so much by great pieces of good fortune that seldom happen as by little advantages that occur everyday - thrilling excitement, the achievement motivation. Who is happy - the rich, famous and beautiful. In study after study four traits characterize happy people:

- They score high in self-esteem. They like themselves.
 - They feel in personal control of their lives.
 - They are typically optimistic.
-

They are out going and have closer relationships with others.

Accumulated data reveals that spiritually inclined people are much less likely to become delinquent. The faith of the happy people is that Joy is the serious business. In one call up poll, highly spiritual people were twice unlikely those lowest in spiritual commitment to declare themselves very happy. Other surveys find that happiness and life satisfaction rise with strength of spiritual affiliation and frequency of worship attendance. One statistical digest of research among the elderly found that one of the best predictors of life satisfaction is religiousness. Studies have probed the connections between faith and coping with crisis. Those with strong faith are less vulnerable to sufferings.

Happiness depends less on exterior things than most suppose. Better clues come from knowing a person's traits, whether the person enjoys a supportive network of close relationships and whether the person has a faith that entails social support, purpose and hope. Happy people live each day as it were their last. They live life in all its moments with full glory. If you do not choose to be happy, no one can make you happy. Do not blame God for that! And if you choose to be happy, no one can make you unhappy. If He had not given us freedom to use our own will, we could blame him when we were unhappy, but He did give us that freedom. It is we, who make of life what it is?

Happiness is a habit. Pleasure is oft a visitant; but pain clings cruelly to us. In the complex world of today, the struggle for existence has become painful. The rivalries to win in life are played out most viciously. We have knowledge without understanding; criticism without appreciation; reasoning without logic; friendship without sincerity; relationship without commitment and beauty without love. The world is too much of business like. Mankind is sick. In this social and emotional turmoil, divine happiness is the only sanction of life. When it is

gone, existence remains a mad and lamentable experiment. *Gītā* says that grief is not in the nature of things, but in action and deeds. One can observe true happiness through positive thinking and deep meditation. Meditation (dhyān) is not about sitting erect and being silent. Nor it is the absence of any movement. It is the merging of all your thoughts and feelings in God. Without the mind becoming dissolved in God, meditation cannot succeed. *Gītā* declares genuine meditation to be without any other thought or feeling. Persons adept in this dhyān are rare. Most people go through the external exercises only. So they are unable to win the race. *Gītā* helps to control the chitt, the agitations of the mind: it destroys delusion. It develops true knowledge; it makes us glimpse the splendour of the Lord. When we attain true wisdom, we will find that good fortune should not be gloated over, nor bad fortune grieved for. The learned treats both with equal unconcern. They are breezes and storms that cannot affect the depths of the ocean of bliss in the heart of man. We as a body, mind or intellect are a dream. But what we really are, is pure existence, knowledge and bliss. God has created man in his own image. So walk in His light and try to perfect yourself to be happy. This is the highest aspiration of those who conceive the ideal of the God-person. When we state that God represents the one reality, we wish to say that he is the one seed from which all the formal conditions of the universe stem.

There is no happiness in life greater than a clear conscience. It is the happiness of soul striving with all its strength for the highest of spiritual perfection. Everyone has in himself a picture of the ideal. This intellectual conception of ourselves is always very vivid in each one of us. But unfortunately, this ideal remains only in the realm of thought and is not lived in the world of activity. Intellectually we may have a clear and vivid picture of what we should be, but mentally and physically we behave as though we were the opposites of our own ideal concepts. The gulf between the 'ideal me' and 'actual me' is the measure of man's fall from his perfection. As long as the individual has not

realized the existence of this dual personality in him, there cannot be any happiness for him. Thus man is the artificer of his own happiness. It is legal tender of soul.

Happiness is a positive state of mind. Therefore it is wrong to assume that men of immense wealth are always happy. Within you lay the real happiness. Feel it, and cherish it. To obtain a proper perspective of ourselves we must learn to think independently and honestly. Fretting, envy, spite, jealousy and hatred are tenacious tenants of the mind they occupy. These harmful emotions are enemies, which sap our strength and we must throw them from our lives if we wish to be happy. Worrying is perhaps the most common and the worst of our mental sins. It is destructive of both body and mind. It never does any good, and it reacts evilly upon the one who indulges in it, and those with whom he associates. Such kind of people is in the habit of minimizing their blessings and magnifying their misfortunes. Our most serious troubles are those that never happen.

Happiness is a comfortable feeling that brings peace and places us in harmony with our surroundings. It can best be gained by doing well each day the work that is to be done cheerfully giving in return for what is received. Happiness is largely a habit. It is as easy to be bright and cheerful as it is to be sad and doleful. If we look for the best we will find beauty even in the most unpromising places. If we are looking for tears and woe, we can easily find them. In fact, a balanced and positive outlook on life is the principal requirement to lead a peaceful and happy existence. When you arise in the morning, think what a precious privilege it is to live, to breathe, to think, to enjoy, to love. Therefore it is better not to resent, not to hate, not to fear. Equanimity and meditation are the secrets of peace and glorious happiness. Indeed, a little genuine love and affection can bring more beauty and happiness into life than all the gold in the world.

Every intelligent human being desires happiness. There

are infinite ways people try to find pleasure. Some buy fancy clothes, cars, houses, boats or costly ornaments. Other excels in cricket, football, tennis, running, swimming and so many other sporting events. Those who like to consider themselves above physical achievements, apply themselves to chess, accounting, academics, computer technology, sciences of diverse names and so on. Indeed, modern education in every nation of the world teaches students to excel in some material sphere. Modern educational institutions would have us believe happiness lies just around the corner, after graduation. This is illusion! What educational institutions should teach us? who we really are? What is the meaning of human life? Is there a next life? Are these superfluous questions, not worth our time? Or should there be a university dedicated to such universal inquiries? Let us examine the situation intelligently.

If we could say that owning fancy clothes brought happiness, we would have to conclude that everyone with fancy clothes is happy. If one professes that becoming a cricket star brings happiness, we must say that every cricket star is bubbling with delight. Do these things really yield what we look for? Do we not get satisfied with temporary tingling sensations that do not endure? Neither do they blossom into lasting pleasure.

The pleasure of the self as described by venerable sages of the past is thought by modern man to be a thing attained by hermits in the forest. Modern man strives for higher goals, more meaningful achievements; like going to the moon, creating life in test tubes, building faster and bigger vehicles, more powerful bombs and weapons. We should look for truth that is eternal. One must search with determination, endurance, patience, faith and confidence to find answers that truly satisfy the soul. Unfortunately most people fall short of these noble qualities, and settle for less. Our hope and prayer is that readers of this short dig deep within them and search to rise above all pitfalls. You should not stop until you find that happiness that pervades your soul and causes you to weep tears of joy. Which path to follow? Is a spiritual seeker free to choose the path he wishes

to follow in pursuance of his goal or must he abide by a method or regimen prescribed by a particular scripture, sect or prophet? The question becomes pertinent for a follower of a religion like Hinduism that has multiple approaches towards the path of salvation - Moksh. Who is the final authority in the realm of spiritual matters? Man, scripture or God. Bhagavad-*Gītā* provides the answer in its own way. In BG IV 11 it says “**ye yatha maam prapdyarnte, tanstathaiva bhajamyaham/mam vartmanauvartante mnaushyah parth sarvashah**” I respond to people in the same way as they approach me, men every where are following in my path. The *Gītā* thus excludes no path of worship or spiritual approach from the path of God or spirituality.

Again, what will happen to those who are in the pursuit of material things? “**Bhutani yanti bhutejya**” Those who worship the matter, go for material attainments” says *Kṛṣṇ*. But the shlok quoted earlier indicates that they also will ultimately attain spiritual heights when their consciousness turns towards the spirit that can be the only rational interpretation of the words “everywhere all men follow in my path.” That all efforts made in the way of the divine, irrespective of the method or mental approach towards Him lead to the same goal, is a common sentiment expressed in various Indian Scriptures belonging to different sects. “**Akashat patitam toyam sugaram prati gacchati, sarva deva namaskaram Keshvam prati gacchati**” - all the water fallen from the sky goes to the sea, salutations to all the gods reaches to the one Lord Vishnu and “**Ruchinam vaichitryad rijukutil nana path jusham; nrinam ekogamyastvamasi pyasamarnavmiti**” -Due to the differences individual dispositions, people follow different paths, but you are the only destination of all of them, just as the sea is the destination of all the waters. Among the Hindus, people of various predilections worship gods, avatars and even their gurus and saints, besides those who pursue the yogic meditation or the esoteric tantr. One common sentiment which all the sects share is that one should completely surrender to the deity or the guru one reposes one's faith on. Lord *Kṛṣṇ* says in *Gītā*, “The Lord of all the beings resides in the core of the human consciousness.”

Arjun take refuge in Him with all your heart. Through His pleasure you shall attain the unperturbable, permanent and eternal peace” - **Ishvarah sarva bhutanam Hriddesherjun tishthati, bhramayan sarva bhutani yantrarudhai mayaya/tameva sharanam gacch sarva bhavena Bharat; tat prasadat shantim sthiram achalam prapsyasi shashwatim.** Thus the eternal peace or Moksh is to be sought within one’s own inner being which is the abode of the Supreme Being.

Self-reliance is the basic essential for empowering personality for attaining success. Self-reliance as goal most people value but do not know how to reach. Developing self-reliance is a way to increase enjoyment of life and confidence to handle difficult situations including dealing with people. For developing self-reliance skills you need to write down situations where you have the choice of using self-reliance skills. Based on your list of situations, deliberately choose at least one situation a day in which to be self-reliant. Gradually you can increase the number of times per day, or you can choose one situation for the day and another for the evening. Choose a situation that is challenging but not so difficult that you will not attempt. After you have had a few self-reliance experiences, write down what they mean to you. After you get used to keeping detailed records, you might want to add more details. Remember, the act of keeping good records in itself indicates self-reliance. Gradually increase the number of self-reliance record of activities. In order to make most of this step, study your records to see if you have left out any important activities. The most formidable enemy of self-reliance is avoidance. If you have been putting off important tasks, write them for scheduling. Keep in mind that self-reliance skills take a while to emerge; they usually cannot be switched to full power overnight. Realize that it may take six to twelve months for your new self-reliant behaviour to become automatic. Do not run the risk of discouragement by attempting too much at first. If you want to increase the chances that you will carry out your intentions, try the out-on-a-limb method: Make a big

decision that involves the completion of many tasks of smaller nature. Self-reliance leads to effectiveness.

Effectiveness is the synonym for excellence and excellence knows no bounds. It is a cyclic operation. We are good. We got to transform into better and better into best and then re-cycling takes place. Any knowledge worker with intelligence and imagination can be effective. We all know that habits can be acquired, changed and improved. These are observable, changeable and improvable. While deciding the process to go about doing a job effectively one should cultivate the habit of managing the time. While doing so, the priorities for competing tasks must be thoughtfully allotted and one should work on first thing first and second thing never. One should take up the second thing, when it assumes first place in the order of priorities. Secondly, to be effective, one must make sound decisions. Decision taking ability is essentially a logical step, we weigh various alternatives as are available in the given situation. The best alternative is the one that finds an enduring solution to the problem with economy of efforts. Third practice for being effective would require focusing on outward contribution. Outward contribution is the demonstrative result-oriented performance that can be measured by others. To be happy with one's own glorification will not meet the requirement. Others must experience the glory through work performance. The fourth dimension of effectiveness is that the individual should work on one's strength, on the strength of the system, on the strength of other co-functionaries and not on weaknesses. To work on weaknesses is a negative trait. Whereas one should be conscious of one's limitation of personality or for that matter the limitation in the system or the organization this should not serve as 'Escape Valve' for ineffective performance.

As a principle centered person you should see things differently judge differently and act differently. The sound foundation of performance profile, deeply rooted in the value system forms a solid unchanging core of effective personality.

The leading principles are: Integrity, potential growth, excellence, service frame, patience, dignity and joy. These are to be linked with the intellectual, social and dynamic attributes of the individual personality- See - Judge - Act and Not See - Act - Judge. For effectiveness in Self Work develop a priority task list for each day. Determine which needs to be satisfied first. Assign a priority letter - 'M' for must be done - 'S' for should be done and 'C' for could be done. The critical items will fall in 'M' category; items really worth spending time and effort under 'S' list and things worth thinking about and doing after you complete 'M' and 'S' in 'C' list There is a need to allocate inter-se priority in these three lists. This can be done by assigning a number say M1-M2-M3/S1-S2-S3/C1-C2-C3

For empowering Self for Success we have a 8 point module christened as P-R-I-D-E. The acronym reads Performance Results for Individual Development and their Evaluation. The 8 points are interlinked with the specific issues related to A-Attitude, B-Behaviour, and C-Character. The thrust is on turning around of all the three- ABC. These 8 points are Collar up -Holistic Health - Lens - Competitive Edge - Top Skill - Thumbs up - Do it now and Saying No. The text is, hereafter distributed in these 8 sections serially numbered 6.1 to 6.8.

6.1 Collar Up

Collar up signifies the self-concept of being something. It is a matter of self-esteem. Self-esteem comprises feeling of competence, autonomy, independence, freedom, dominance, strength, achievement, acquisition, retention and confidence. Esteem from others includes the need for recognition, attention, importance, appreciation, reputation, prestige, status, power and authority. Self-esteem is the way you perceive yourself. A self-esteemed individual considers himself competent in most situations. Self-esteem translates itself in to self worth. When you place a high value on your self as a person, you respect your abilities and status and have confidence in what you can

accomplish. If you have self-esteem, you accept challenges. You are a professional.

You are constantly instructing others through your language including body language and behaviour how they view you. By sending negative or weak messages about yourself, you are telling others to take you and your ideas nonseriously. The way to unlock you from this trap is to maintain high self-esteem. Positive self image results when behaviour is consistent with beliefs; it becomes a self-fulfilling prophesy. Remember nobody can persuade another to change. Each of us guards a gate of change that can only be opened from the inside. We cannot open the gate of another, either by argument or by emotional appeal. This is all a matter of self-management.

6.2 Holistic Health

Holistic health is a state of complete physical, mental, emotional and spiritual wellness. There is a direct wellness and success connection. When you are well; there is normally-a feeling of vitality and personal confidence. You feel in tune with your environment. Your energy is high. Wellness is in being a wholeman, who is physically enduring; emotionally mature; intellectually enlightened; aesthetically developed; morally sound and spiritually inclined. It is in becoming the effective role player to be useful to himself, to be useful to his family, to be useful to the organization, to be useful to his society, to be useful to his country and to be useful to the mankind. This is only possible with the Principled Living.

Workout does as much for mental state as it does for body. Exercise tones up body and tunes up outlook. When worried or depressed, take a long walk. It has a way of pushing negative thoughts out of one's system. A tough workout gets one out of mental rut. Consider the following:

- Exercise schedule
- Nutrition programmes
- Weight maintenance

- Success in coping with stress
- Ability to relax and sleep
- Balancing the life in maintaining the role effectiveness
- Getting feed- back

6.3 Lens

You use lens in viewing things, persons and situations is the way you communicate your mood to others. When you are optimistic and anticipate successful results, you transmit a positive attitude and people usually respond favourably. When you are pessimistic and expect the worst, your attitude often is negative; and people tend to avoid you. Inside you, where it all starts, attitude is a mindset. It is the way you look at things mentally. Think of attitude as your mental focus on the outside world. Like using a camera, you can focus or set your mind on what appeals to you. You can see situations as either opportunities or failures: a cold winter day as a day either beautiful or ugly, a departmental meeting as interesting or boring. It is within your power to concentrate on selected aspects of your environment and ignore others; quite simply, you take the picture of life that you want to take. Emphasizing the positive and diffusing the negative is like using a magnifying lens. You can place the lens over good news and feel better, or you can magnify bad news and make yourself miserable. Magnifying situations can become a habit. If you continually focus on difficult situations, the result will be exaggerated distortions of problems. A better approach might be to imagine that you have binoculars. Use the magnifying end to view positive things, and reverse them (using the other end) whenever you encounter negative elements to make them appear smaller. Once you are able to alter your imagery to highlight the positive, you are on the right road. How do you become a positive thinker? It is not impossible though difficult because the "No, No" attitude is ingrained in the person's character. Till that is eliminated, nothing will improve. Once the person commences to appreciate the difference between negative and positive thinking, the process

is initiated. You can take the following steps:

- Beware of your negative thinking. Take note of the number of times you use the phrase “No, No” or but... Once you become aware of the habit, you attempt to improve.
- In the situation where another person puts a new idea to you, try to add at least one extra reason why the idea is realistic.
- Look for creative possibilities.
- Eliminate vagueness from the thoughts.
- Remember attitudes influence the performances of the people. A person’s attitude reflects his likes and dislikes, gained through experience over a certain period of time.
- See new opportunities in every situation. You must occasionally engage in some form of attitude renewal. Renewal means to restore; to rejuvenate your approach; to reestablish your positive focus and/or to repair the damage of wear and tear of your attitude. Weekends, holidays, and vacation periods are frequently used as stops for attitude adjustment. This is necessary to combat the external shock waves, self-image problems and negative drift.
- External shock waves. Your attitude reflects tremors caused by financial reversals, personal disappointments, family problems, health concerns, and the like. There is no way to fully insulate you from such waves. Accept them.
- Self-image problems. We, frequently become critical of the way we appear to ourselves. Maybe we have put on a few kilos or are not as well groomed as in the past. This creates a negative self-image— a kind of dirty lens that keeps us away from thinking of ourselves in a positive way. When this happens, working on a better image is mandatory. Health clubs, clothing stores, fashion boutiques, barber and beauty shops are attitude adjustment

stations.

Negative drift. Nobody can explain why it happens, but sometimes, even when the environment is calm and you have a good self-image, there can be a movement towards a negative attitude. Some blame this drift on the negative aspects in today's society.

Regardless of the reason, you need to adjust to tract it back on positivism occasionally. Attitude renewal at the first level is a daily process. For some, a few moments of meditation may be the answer. Others, who seem to get off to a bad start, have learned to call a friend for pep up. Still others use music or comedy as part of their daily routine. "Feeling low" situation can be well managed by sharing and self reassurance. The following road map is recommended.

- All work is joyful.
- Reward for the work is in the doing.
- Ambition of joyful work by itself is a joy.
- All work is spiritual work.
- The joy demands owning the process.
- Joyful work requires constant use of self.

To determine whether you enjoy the work, ask yourself these questions - Do I care about the work itself? - Do I express myself through the work to get a sense of fulfilment? - Am I committed to the managing of the work? - Am I tenacious to do the work well? and then re-energize appropriately to march on the road to success. Seek necessary counseling. Remember you are the cause and you are the effect.

6.4 Competitive Edge

Two cornerstones for acquiring and staying with competitive edge are excellence and creativity. Excellence is result-oriented performance and creativity is the tool for such performance. Easy answer is for everyone but creative answers are only for the Best. Good better best is the operative cycle for

excellence. Excellence is effectiveness. The success formula is that you have to compete against yourself. The process is self-knowing and self-improvement. The answers have to be obtained to the following four questions:

- Where are you?
- Where do you want to go?
- How do you intend to go there?
- How do you know that you have gone there?

And the process continues. The first is the question of situation, the second of task, the third of process and fourth of evaluation. The quality of work performance in all areas of activity is to be kept upgraded through the constant self-renewal and this is what excellence is all about. Effectiveness is the synonym for excellence and excellence knows no bounds. It is a cyclic operation. We are good. We need to transform into better and better into best and then recycling takes place. Most of us live and act far below our capacity. Research suggests that we develop only ten per cent of our potential. We assume limits where none exist. Setting realistic goals at specific intervals will help us grow. Profit by disappointments is the success tip for achieving higher level of performance. The fundamental principle of excellence is striving after the best for its own sake. 'Within my framework I will strive to make every work of my life, big or small, a perfect job. The sign of my personality must be in everything I do... It is my work it must be perfect. Whether people see or not... Whether they appreciate my work or not... Whether they congratulate me or not... I will work with same intensity and at the level of the highest standard within my reach. The five elements of the course of creativity are preparation, frustration, incubation, insight and working out. Preparation is concerned with analyzing the task covering data, looking for patterns, trying out ideas and questioning as usual. Frustration occurs when we are unable to resolve the issue, feel bored, irritated and doubt our own ability. Incubation is a time when we give up. Take the issue as 'hold' and leave it to the

unconscious mind. Insight is the inspiration, the 'Aha' moment being normally associated with creativity. Working out involves testing the insight and turning it into form. These phases may not always occur in the same order or at such discrete stages. Very often they occur so quickly that we hardly notice them. At other times, the phases may occupy hours, days or even years. There are three methods: (a) trial and error (b) gradual analysis (c) insight. In creative thinking, the solution is arrived at mainly by insight that envisages developing ideas along new and unorthodox lines. Imagination and logic are the sources for creative ideas. A step-by-step realistic reasoning by gradual analysis facilitates the process of creativity in finding answer in alternative. However, many of the best ideas do not come like a 'flash' but they find their beginning in fantasy that leads to creative ability. Creativity is improved through greater awareness of the process, through understanding the process and by eliminating the blocks that hinders its growth. For developing creative power one has to be original and sensitive. The basic principle of creative thinking is permitting generating of ideas for a given time without evaluating. Evaluation of an idea at this stage tends to put a stop to generation of new ideas.

6.5 Top Skill - Communication

Experience suggests that the communication skill including the body language make the difference between being successful and not being successful. Communication is defined as mutual exchange of facts, thoughts and perceptions resulting in common understanding of all parties to the communication. Communication is the means for a social process, whereby one person influences the other and is influenced by him. To be able to communicate effectively there is a need to develop empathy. This will enable the communicator to communicate wholesomely. Empathy is the ability to perceive, think and feel like the other person. The meaning of communication is determined through language, frame of reference, situational context, physical and emotional setting. There are four elements

in any communication whether it is verbal or non verbal; communicator, recipient, message and effect. Distortion is inherent in the process of communication. It is, therefore, necessary that one guards against distortion by acquiring adequate skills in communication. Following certain basic principles will do this. These are the principle of clarity, principle of attention and principle of integrity. The principle of clarity demands that the communication should suit the receiver. This will require familiarity with the language pattern and level of knowledge of academics of the target group. The principle of attention emphasizes that both communicator as well as receiver should give full attention while engaging in the process of communication, whether it is verbal (oral or written) or nonverbal. The third principle of integrity is related to the purpose of communication. All communication should support the objective, No matter what the job is communication is a critically important process. It makes the difference between success and failure for the individual. It is indeed a top skill.

6.6 Thumbs Up

Did you do thumbs up on reading the title? Or you were reluctant to do so, Think. How good are you at Human Relations. This is a question that covers all aspects of role performance. Love, which is an absolute value and means caring and sharing, admits no return. Love is the foundation of all interpersonal relationship. Infact, there has to be constant effort to increase the area of influence in the circle of concern and this can only be done through Love. This is possible when you concern yourself for others unconditionally. Non-conditionally is the corner stone for developing successful interpersonal skills. From the foundation of character, we build and maintain human relationship. Trust is the essence of success. Without trust, we lack the credibility for open and mutually beneficial relationship. When our trust is high, credibility is no longer an issue. You know and I know that we deeply respect each other. We are focused on the issues, not on personalities or positions. A

relationship where parties are deeply committed to each other is the ideal springboard for tremendous synergy. The trust relationship does not make the issues any less real or important, nor eliminates the differences in perspective, but it does eliminate the negative energy, normally focused on differences in personality and position. It creates a positive, cooperative energy focused on thoroughly understanding the issues and resolving them in a mutually beneficial way. Working in a negative environment and keeping yourself positive is rather difficult. Yet at one or other time every one must deal with this problem. For effective management for success in the area of human relations three major challenges are:

- Working with negative people without becoming negative.
- Keeping a healthy relationship with all
- Patching the cracks in relationship in quick time.

To build and maintain relationships, trust is the essence. Without trust, the best we can do is compromise. Because we trust each other, we are open. We put our cards on the table. Even though we see things differently, We listen with respect. We are committed to try to understand each other's point of view deeply and to work together for the third alternative, the solution, that will be a better answer for us. We make deposits into the Trust account through genuine courtesy, respect, and appreciation for each other's point of view. We stay longer in communication process. We listen more. We listen in greater depth. We keep hammering out until we reach a stage when we begin to realize that the genuine resolution will be a real win for all involved in the process. That very process is a tremendous deposit. If you had a positive trust account with me, of course I would support and hope you were right and I was wrong. I would work to make your decision work. But if the trust account were not there and if I were reactive I would on your face support you, but behind your back I would not be very enthusiastic. Self-

discipline and self-mastery are the foundation of good relationship. Six signposts are:

- Understanding the individual
- Little things matter much
- Keeping the commitments
- Clarifying expectations
- Showing personal integrity role model
- Apologizing when wrong

Laws of love and Laws of life are the same. You show unconditional love to others and you will get it back in abundance. This is the success formula for Thumbs up. This means to start with self-first even more fundamentally with the most inside part of your self - Your Character - Your Behaviour - Your Attitude. Remember that private victory precedes public victory. It is a continuing process from dependence to independence to inter-dependence. The fundamentals are-Each person is equally important - Each person is dependent on the other for effective functioning - Constant communication is vital for human relationship.

Reflect deep down how do you feel about yourself. Take full responsibility for your thoughts and feelings. They are yours. Never blame others. How often we hear, he makes me angry... The fact is that you make yourself angry. Take responsibility for your anger. Rationalize the process. The process is dynamic and the result is growth. You will learn 'your real self'. By changing our inner attitudes, we can change the outer aspects of our life. We recommend periodical review of personal relationship. 3 Questions will help: How we see us? How we see them? How we think they see us? Having obtained the responses in the group dynamics setting, efforts should be made to resolve the contradictions through appropriate action plan.

6.7 Do it now

Not now...will do it later, is suggestive of procrastinating

frame of work profile. Procrastinating is the tendency of putting things off. This is one of the major time wasters. Procrastination emerges due to various reasons like taking the task to be difficult or disliking a particular task or the task involving unpleasant decision-making. We shall examine these aspects a little later. Let us look at some helpful principles as well as practices. Managing time really means managing ourselves. At the same time every day, either early morning or at the end of the day, and at the same place, make a list of all the things you would like to accomplish during the day. Then priorities them A, B, C (A=very important, B=less important, C-least important) then do the A's and do not do the B's or C's till the A's are over. People keep busy doing the B's and C's but these are not priorities, not the right things. Small things may be important because of their crisis or growth potential; i.e., a toothache small now but could grow into something serious.

Dividing the items of our time into important and not important, urgent and not urgent, makes the management of our time easier by showing that it is important but not urgent that we should go after. The important and urgent force them upon us. We have no choice, but if we pursue the important - not urgent, then the volume of items in the important and urgent area itself will end. Urgent matters are usually visible. They press on us; they insist on action. They are often popular with others. They are usually right in front of us. Often they are pleasant, easy, fun to do. But so often they are unimportant. Importance, on the other hand, has to do with results. If something is important, it contributes to your mission, your value, and high priority goals. We react to urgent matters. Important matters that are not urgent require more initiative, more productivity, we must act to seize opportunity, to make things happen. Despite "time saving" devices available, many of us still are hunting for spare minutes to get our work done. We are getting more duties and responsibilities but no extra time or resource to do them. Our calendars are jammed with meetings, appointments and the like. There always will be only 1,440 minutes in a day. We can

Expressing yourself clearly in a way which does not violate the rights of others as well as your own has many pluses - self-direction, good feelings, better relationships, effective teamwork. Assertive behaviour is active, direct, and honest. It communicates an impression of self-respect and respect for others. By being assertive, we view our wants, needs and rights as equal with those of others. We work towards 'win-win' outcomes. An assertive person wins by influencing, listening, and negotiating so that others choose to cooperate willingly. This behaviour leads to success without retaliation and encourages honest and open relationships.

Assertiveness is often confused with being aggressive. A friend of mine once referred to assertiveness workshop as courses for learning how to be rude to other people. An assertive person is the one who can state disagreement clearly and calmly and is prepared to repeat the point, if necessary. A continuum may be drawn for a range of types of behaviour ranging from the submissive to the aggressive, with assertive behaviour being the midpoint on such a continuum. Some characteristics of an assertive person are: Eye contact. The assertive person is able to maintain eye contact with another person to an appropriate degree. Body posture. The degree of assertiveness that we use is illustrated through our posture, the way in which we stand in relation to another person and the degree to which we face the other person squarely and equally. Distance. There seems to be a relationship between the distance we put between ourselves and another person and the degree of comfort and equality we feel with that person. If we feel overpowered by the other person's presence, we will tend to stand further away from them than we would do if we felt equal to them. Proximity in relation to others is culturally dependent but, in a common way, we can establish the degree to which we, as individuals, tend to stand away from others or feel comfortable near to them. Gestures. Appropriate use of hand and gestures can emphasize the assertive approach. Lack of appropriate hand and arm gestures can suggest lack of self-confidence and lack of spontaneity. Facial expression and tone of voice. It is important that the assertive person is

make them count more by being more effective and efficient in our tasks. Acknowledge the simple fact that you are procrastinating. Then make up your mind to stop doing it; 'I have procrastinated in the past, but I am not going to do it anymore'. For securing commitment sign it. Learn as much as you can about procrastination. Recognize what it is. Figure out why you do it. Find out what you can do to stop. Make a list of specific things you are going to start doing right away to break this habit. First, I am going to... then I will... and finally carryout your plan of action. Commit yourself to get rid of procrastination and Do it now.

Time is a resource which is highly elastic yet very regular in its supply. This resource can be put to many divergent uses. The studies have revealed that the problem of lack of time is often a symptom rather than a problem. The real problems are often lack of planned objectives, insufficient or improper delegation, ineffective communication, and poor and procrastinated decision making and insufficient work habits. These could probably be taken as symptoms of deeper malaise of attitudes and motivation in the value system. It is, therefore, worthwhile to analyze the position and get to the root of the problem to find the lasting solution. For managing time, we recommend that one should work to schedule. Planning the day ahead listing out the most important things to be done in order of priorities with due delegation helps in time management. Effective individuals set aside time for innovative thinking. It is necessary to develop the habit of disposing off the task at the first opportunity. Tomorrow and not today is the sure way of not managing time.

6.8 Saying No

Saying No or Yes when you want to say so, is indicative of your assertive skills. To assert means to affirm positively, assuredly, plainly and strongly. It means knowing what you think and want, and saying it directly and clearly. "This is what I think. This is what I feel. This is the way I see the situation".

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congruent in their use of facial expression. Congruence is said to occur, when what a person says is accompanied by an appropriate tone of voice and by appropriate facial expressions. The person who is incongruent may be perceived as unassertive. An example of this is the person who says he is angry but smiles as he says it. The result is a mixed and confusing communication. Fluency. A person is likely to be perceived as assertive if he is fluent and smooth in the use of his voice. This may mean that those who frequently punctuate their conversation with 'ums' and 'errs' are perceived as less than assertive. Timing. The assertive person is likely to be able to pay attention to his 'end' of a conversation. He will not interrupt the other person excessively, nor be prone to leaving long silences between utterances. Listening. The assertive person is likely to be a good listener. The person who listens effectively not only has more confidence in his ability to maintain a conversation but also signals her/his interest in the other person. Being assertive should not be confused with being self-centered. Content. To be perceived as assertive, it is important that a person learns to use appropriate words and phrases.

The assertive approach to living is much clearer in dealing with other people. The submissive person often loses friends because they come to be seen as sycophantic or as a 'doormat'. On the other hand, the aggressive person is rarely popular perhaps, simply, because most of us do not particularly like aggression. The assertive person comes to be seen as an 'adult' person who is able to treat other people reasonably and without recourse to childish behaviour.

Self-conquest is the greatest of virtue. BG VI 34-35-36 provide the process for self-conquest.

BG VI 34-35-36

Restless is the mind. I deem it hard to control says Arjun. In reply *Kṛṣṇa*, agreeing to Arjun advocates 'Mind can be controlled by constant practice and non-attachment. By one, who is not self-controlled, it is difficult to attain this yog, but by the self-controlled, it is attainable by properly directed efforts.'

7 Coping with Stress

There are plenty of different things to be stressed about these days, Just look at the front page of any newspaper. Do you know that one of the potent sources of stress is not in the headlines - it is in our own minds? May be, you have noticed how this happens. Your thoughts leap from one subject to the next. Sometimes they are happy thoughts, but often they are distressing ones. And it is easy to get trapped by them. What is worse, we often anguish about things that happened in the past and that we can do nothing to change. You know the script "I should have taken the other job ... "If only I hadn't lost my temper". Sometimes, we worry too much about what might happen in the future which may not even become a reality. "What if I get fired". Suppose the plane crashes". Often, the "if only" and "what if", thoughts take over, wasting our energy and leaving us feeling totally stressed out. In truth, if only we could learn to concentrate on what is on hand and not become victims of scattered or negative thoughts, we would be happier and healthier. Very often I have been insisting on my people to live in present, denouncing the future and renouncing the past. In this context my poem-Kal- Aaj- Kal originally composed in Hindi is recounted. Its translated version is reproduced: -

KAL-AAJ-KAL

*How was it
It was wonderful
Whatever it was
How will it be
Wonderful
Whatever it may be*

*One was Yesterday
 Other is Tomorrow
 Both distanced
 One unreal
 Other imaginary
 Both dreamy
 One unambiguous
 Other unclear
 In the proximity is only Today
 in Today it is Now
 And in Now it is immediate
 The Moment
 This is the only Truth
 Think
 Judge
 Act
 Today- Now- Immediate
 Renounce
 Selfishness
 Sloth
 Narrow mindedness
 Manage your Moment
 Glorify your Today
 Tomorrow will take care of itself
 And Today past will be Yesterday
 Actualized
 Fulfilling
 And
 Glorified
 This is my message
 For you, for them, for these
 We all act
 With a sense of sacrifice
 To hold the Time
 In post haste
 For
 Ourselves
 Our family
 Our neighbours*

*Our society
Our country
And
Our world*

We must learn to stay in present. Present is a present to all of us from the Divine. For coping with stress, however, think of a time when your attention suddenly became fixed on an intriguing sight, sound or smell. May be, as you were working at your desk, a lovely little bird sighted on your windowsill. You sat there for several minutes, just observing, musing - absorbed in the moment. Then the bird flew off; the trance was broken. Some may label this mental diversion as wasted time. But it is well spent when you take a breath of fresh mental air. For a fleeting moment, you are simply allowing your mind to briefly shift into neutral, for a rest. What is more, several of these mental rest stops throughout the day can add up to true relaxation. Think of them as mindfulness meditations. You could define mindfulness as moment-to-moment awareness. You start seeing that your mind is often stormy and agitated. By practicing mindfulness, you learn to live in and enjoy each moment and to be more balanced in the face of stress. This relaxation response is a scientifically documented physiological state characterized by lowered heart rate, metabolism, blood pressure and breath rate; slower brain waves; and feelings of peace and tranquility. It brings relief from anxiety while improving concentration, energy and self-acceptance.

Here are some suggestions to help ease you into the routine of practicing mindfulness meditations throughout the day - Look and listen. Whenever you have the opportunity, watch clouds, or the flames of fire, or waves breaking on the shore. Do not try to make sense of what you see. Do not try to look for patterns. Do nothing but see. As soon as you notice a thought entering into your mind, go back to seeing. When you can do this with nature, try it with anything: traffic, people and buildings. Eat mindfully. Take a bite of a your favourite ripe fruit or a spoonful

of your favourite dessert. Close your eyes and smell the sweet aroma. Then, as you chew slowly, focus your attention completely on the flavour and texture. Notice the amazing array of subtle and taste sensations. Finally, swallow it and feel it sliding down your throat. Wash dishes mindfully Notice the way you do dishes, the tools you use, the feeling of warm, soapy water. Notice the weight and appearance of different objects as you wash. Whenever you become stressed from the moment experience, take a breath, relax and return to the task. On the mundane. Apply the technique to other habitual routine like brushing teeth, or walking the dog. Break the day with meditation breaks, whenever a telephone conversation/ meeting concludes. While you walk, focus on the feeling of your feet on the earth. Feel your heel meet pavement; feel the fall of the foot, the toe. Keep your focus on the movement and feeling of your feet. You will probably have to slow your usual pace a lot or pay close attention to the sights and smells around you .Watch a loved one breathe. For an intimate experience, try this with a friend, relative or lover. Decide who of you will be the active partner. The inactive partner simply sits or lies comfortably and breathes normally. The active partner sits nearby, close enough to see the rising and falling of the inactive partner's chest as he/she breathes, close enough to hear breathing rhythm of the other. It requires intense concentration. Label your thoughts. Make a brief mental or written list of the types or categories of thoughts that are commonly featured in the movie of your mind. Planning thoughts, Judging thoughts. Desire thoughts, Fear, Happiness, Appreciation, Anxiety, Then, sit quietly and when a thought comes up, observe it long enough to decide which one of your categories it fits into, label it, and then let it go. Focus on your sense of balance. Stand up straight, arms at your sides, with your feet no more than six inches apart. Feel your body weight centered over your feet. Lean forward an inch or two, and feel the tension as your toes dig deeper into the ground to compensate. Lean backward an inch, until most of your weight is on your heels. Lean slightly left and then right, but more

subtly, with less movement. Notice how well you can identify even slight imbalances.

Stress is the experience of fluctuating range of psychic or mental status by an individual. *Gītā* in these verses Bg II15; 38,48,56,57; Bg IV22; Bg V3, 20; Bg VI 7, 8, 9; Bg VII 27, 28; Bg XII 13,15; Bg XIV 24,25; Bg XV 5; Bg XVIII 24, 25, 26 expounds the psychology of stress. Stress invariably springs from the wrong understanding. The reality is that the executive self only seeks pleasure, gain, joy, assets, avoiding pain, loss and liabilities. This is apparently contrary to cosmic scheme of things that is necessarily a blend of pleasure and pain, success and failure, praise and insult, gain and loss, reward and penalty, joy and sorrow, assets and liabilities etc. The goal therefore has to be to remain even-minded by being non-attached amidst the duality of opposing states stemming from our tireless efforts. For this a gradual periodic return each day to our witness self is necessary. While the witness Self- the soul, the Atman, the pure consciousness is ever free from stress, the executive self, the body-mind, the Jiv, the doer, the conscious self can never be thus free. It is this that *Gītā* psychology to tell us 'Stress cannot be bypassed. This can be, however transcended by means of *Sādhanā*. Increased *S guṇi* is a pre-requisite for getting a feel of this stress free executive Self.

In *Gītā*, we have the concept of Yogkshem. Bg IX.22 advocates 'straining to obtain the unobtained, and striving to protect or preserve the obtained.' The pursuit of yogakshem is a function of the executive, normal or lower self - money, power, fame, name, possession etc. Increasing stress is an inescapable phenomenon of this lower order yog-kshem. Higher order yogakshem is the answer to manage stress effectively. This is related to attaining the latent poornhood (wholeness) which is co-related with getting anchored to the witness self at certain regular times in one's daily living. Stress reduction, sattv enhancement and inner harmony are integrated into one concrete practice. Goodness needs to become intuitive. Yog (grounding

and centering Atman - the witness self, is the sure way to manage stress and manage it well.

A transcendentalist engaged in auspicious activities does not meet with destruction either in this world or in the spiritual world; one who does good, is never overcome by evil. Yog is the process of reestablishing relations with *Kṛṣṇ*. Yog system in Bhagavad-*Gītā* is especially meant for purification. The aim is threefold; to control the senses, to purify activities and to link oneself to *Kṛṣṇ* in a reciprocal relationship. The Absolute Truth is realized in three stages : personal Brahman, localized Paramatma (Super soul) and ultimately Bhagvan, the Supreme Personality. 'One who is unattached to the fruits of his work and who works as he is unattached to the fruits of his work and who works as he is obligated, is in the renounced order of life, and he is the true mystic, not he who performs no work'

One can work, out of a sense of duty alone, not expecting the results of his activities. If one works in this way, then he is actually a sanyasi; he is in the renounced order of life. *Kṛṣṇ* indicates that for a sanyasi, renunciation is not all. In addition, there must be some duty. What then is the duty for a sanyasi, for one who has renounced family life and no longer has material obligations? His duty is a most responsible one; it is to work for others. This is the real duty for everyone in all stages of life. In everyone's life there are two duties: one is to serve the illusion, and the other is to serve the reality. When one serves the reality, he is a real sanyasi. And when one serves the illusion, he is deluded by Maya. One has to understand, however, that he is in all circumstances forced to serve. Either he serves the illusion or the reality. The constitutional position of the living entity is to be a servant not a master. One may think that he is the master, but he is actually a servant. When one has a family he may think that he is the master of his wife, or she, the master lady of her husband, or his children, or his home, business and so on, but that is all false. One is actually the servant of his wife, or servant of her husband, of his children and of his business. Our

position is always as servant - either as servant of the illusion or as servant of God. When one becomes aware of this, he attains the platform of real knowledge. By Sanyas, the renounced order of life, we refer to one who has come to this platform. Sanyas is a question of realization, not social status.

It is the duty of everyone to become *Kṛṣṇ* conscious and to serve the cause of *Kṛṣṇ*. When one actually realizes this he becomes a mahatma, or a great soul. In Bhagavad- *Gītā* *Kṛṣṇ* says that after many births, when one comes to the platform of real knowledge, he "surrenders unto Me". Why is this? Vasudev sarvam iti. The wise man realizes that "Vasudev (*Kṛṣṇ*) is everything". When one comes to that point of surrender, he becomes a real sanyasi. *Kṛṣṇ* never forces anyone to surrender unto Him. Surrender is a result of love, transcendental love. Where there is force and where there is no freedom, there can be no love. When a mother loves her child, she is not forced to do so, nor does she do so out of expectation of some salary or remuneration. We can love Him as master, as friend, as child or as husband. That platform is called swaroop siddhi, or real self-realization. Everyone has an eternal relationship with the Lord either as master and servant, friend and friend, parent and child, husband and wife, or lover and beloved. These relationships are eternally present. The whole process of spiritual realization and the actual perfection to yog is to revive our consciousness of this relationship. We must always remember that these ephemeral relationships are simply perverted reflections of that eternal relationship we have with the Supreme Personality of Godhead. In this love relationship there is no question of remuneration but of course remuneration is there, and it is much greater than whatever we earn here through the rendering of service. There is no limit to *Kṛṣṇ*'s remuneration. If we offer something to the Lord, it is returned millions of times. But we should not expect this. The Lord is always eager to return the services of His servant. Whoever thinks that the service of the Lord is actually his duty is perfect in knowledge, he attains the perfection

of yog.

When one is finally freed from all contaminations, he attains the supreme perfection of the yog system - *Kṛṣṇ* consciousness. Absorption in *Kṛṣṇ* is the perfect stage, as *Kṛṣṇ* Himself confirms in BG VII 19. "After many births and deaths, he who is actually in full transcendental knowledge surrenders unto me, knowing me to be the cause of all causes. Such a great soul is very rare".

After many lifetimes of executing pious activities, one becomes freed from all contaminations arising from illusory dualities. And of all yogis, he who always abides in *Kṛṣṇ* with great faith, worshipping Him in transcendental loving service, is most intimately united with Him in yog and is the highest of all.

BG VI 47

He, who among all karmyogis worships me devotedly with all concentration on me, is considered by me as the supreme.

For enhancing relaxation response through faith for many people, prayer is the first resort in times of stress. Recently it has been documented what people have long sensed that certain kind of prayer is a powerful stress reliever. It was Herbert Benson, the author of 'Relaxation Response' who pioneered scientific investigations into the effect of prayer and faith on stress reduction. Dr Benson is the president of Harvard's Mind/Body Medical Institute. He had been exploring ways to evoke the "relaxation response," a physiological response characterized by decreased heart rate and blood pressure and feelings of tranquility. In his work with patients, Dr Benson taught the simplest relaxation method - to sit quietly in a comfortable position and silently repeat a word or phrase. "I gave patients their choice of a word, sound or phrase to repeat," Dr Benson explains, "They could choose neutral or soothing words, like Om, Peace or Ocean, or they could select a word or short phrase that held some spiritual significance for them, such as Our Father

who art in Heaven. Eighty percent chose a word or prayer from their faith and that led to an amazing discovery - total stress free .

Meditation is awareness of the meta-physical self and absorption of one's mind in loveful and purposeful concentration on divine attributes. The word 'Yog' means 'to unite'; Yog is, therefore, the practice or art of uniting or linking the Mind with God by focusing attention on Him as an incorporeal Being-of-Light and thinking of nothing else but His divine qualities. This takes one into a state of absorption in bliss and peace through positive thinking. It recharges one's self or soul with Light and Might and fills it with creative energy. Meditation is a technique of self-exploration, leading to the experience of heightened and expanded awareness, reaching God and bringing Him into the focus of the Soul's awareness. This practice involves the turning of one's mind and the flow of his love in the direction of God, giving him the hot line to communicate with Him.

Clarity of Beliefs, Identity and Purpose is the foundation of all commitment and Action which is the basis of Faith. Faith - build up is the consequence of equanimity of mind, which is the essence of yog

BG II 48

O Dhannajay! Casting off attachment and looking upon alike the action being fruitful or unfruitful, perform action being Yogasth (that is steadfast in the path of Action). The mental state of being equable in action both fruitful and unfruitful is known as Karm Yog.

BG II 50

One whose intelligence has attained to unity casts away in this world itself the dualities both good doing and evil doing; therefore strive to be in yog. Yog is skill in action.

I recollect people saying I don't have a life'. This is one way people describe the imbalance between work and life . Life

is to be lived. Synergy is to be obtained by balancing the role profile. All roles are equally important. Some suggested strategies for handling excessive devotion to work are; do not confuse working hard with work addiction. Hardworkers, who are balanced, work overtime when necessary but do not feel compelled to do so routinely. They rest when tired and take time off. Work is only one part of their lives. Review your beliefs about work. Are they realistic? Are your work habits really virtuous? Do they match what you truly value in life? Identify what triggers your excessive behaviour (taking a leadership role, setting goals, being asked to solve a stubborn problem). Question whether working longer or more compulsively truly makes you more productive. It probably has the opposite effect. Rushing exhaustion leads to errors and poor quality work. Do not expect techniques like exercise or time management to do wonders to check a growing addiction. You will need to address deeper issues. Surround yourself with healthy, balanced people. Enlist their help and support. Tackle change one day at a time.

I recall the title of a book 'Are you killing yourself Mr. Executive', that I had read 35 years before. See-Judge-Act for your good and for the good of all others you concern with. We act in haste and then suffer stress at leisure. Hypnosis either by self or by others is no answer to stress. It, at best, puts self-awareness to death. Yog elevates and exalts our consciousness.

Stress is inevitable. Therefore one has to learn to cope with the stress syndrome in life. Some instant techniques are listed below:

- Talk about it. Ask a trusted friend for some new ideas for handling the problem or find someone who will just listen while you blow off steam. But do not overdo it; release that negative energy and move on.
- Use visualization. Imagine yourself somewhere that makes you happy and relaxed - a favourite vacation spot, at home in a warm bubble bath, hiking in the woods. In a few

minutes you can capture the pleasure of being there or think about something enjoyable you will do when you leave work.

- If you are in the middle of a meeting, cut the tension by creating a break. Call a time out to get something from your office or your brief case or go to the rest room. This lets you stop the action, change positions, look around, get a different perspective or just catch your breath.
- Have some fun. Take a minute to laugh with a co-worker, call a friend, read the comics or work on a task you really enjoy.
- Finish something. Give yourself a sense of accomplishment by tackling an easy, less minute task.
- Concentrate on breathing. If you are tense, your breathing may be shallow, hurried and erratic. Loosen up by taking a big cleansing breath. Then take easy, relaxed, deep breaths in through your nose and out through your mouth. Breathe deeply from your stomach and lower abdomen instead of your chest.
- Give yourself a mini shoulder and neck massage. For headaches, cover your eyes with your hands for about 30 seconds. Then slide your palms to the sides of your head and gently make circles over both temples for about 30 seconds or use your fingertips to rotate your scalp in as many directions as you can.
- Avoid caffeine and sugar. Try herbal teas, herbal water or wholesome foods instead.
- Use progressive relaxation. Start with your feet. Tense them, then release. Now, your calves. Tense them, then release. Do this with your whole body, moving from one section to the next.
- Exercise, Stretch. Walk.
- Look for quick, minor adjustments you can make in your

job. Could you ask your supervisor for more authority in a current project? Can you delegate a task ? Ask for more feedback. Adjust your goals for the day?

The heavy stress can be off loaded by relaxation exercises. We provide below a typical relaxation exercise.

Begin by taking a few deep breaths in and out. As you breathe in, take in new energy and as you breathe out release tension. Ensure that you are sitting comfortably and that your legs are uncrossed and your feet firmly on the ground. Sit with a straight back with the base of your spine in the back of the chair. Next as you breathe in, hold the muscles of your stomach in tightly and then as you breathe out release them. Do this a couple times more until you can feel the difference between feeling tense and relaxed in your feet and legs. Then, as you breathe in, hold the muscles of your stomach in tightly and then as you breathe out release them. Do this a couple more times until you can feel the difference for yourself between tension and relaxation in your stomach. Check that your feet and legs are still relaxed. If tense then relax them. Keep your breath relaxed and comfortable. Now clench your hands into tight fists as you breathe in and release them as you breathe out. You may like to shake both of your hands before tightening them again while breathing in and then on the next out breathe. On the next in breathe, lift your shoulders as far up to your ears as possible and hold them. Then rotate your jaw to the left and then to the right a few times. Do not be surprised if you hear some cracks as if one release tension from this part of the body. Then tighten the muscles in your face as you breathe in and as you breathe out. Release all the tension from your jaw and face. Remember to keep your breathing relaxed and comfortable, check that all parts of your body are relaxed and if not, tighten that part while breathing in and release it on an out breathe. Open your eyes and look around the room. Take a deep breathe in and then out. Stand up, and if it feels right to you, simply shake your feet and

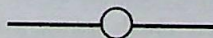
your hands.

Read at intervals the extracts - selections from spiritual/holy books. This will lift up your spirits then and always. This is the way for restoring balance in life and secret of genuine success.

The mind and the senses of a man are habituated to look outward. They have therefore to be made to look inward at regular intervals through introspection to know oneself. A man should practice yog regularly selecting a calm and quiet place. This will help him forget his worldly worries and provide him with the peace and tranquility of mind. For fruit of yog let us recapitulate

BG VI 20-21-22-23

Wherein the mind becomes silent ; wherein self is seen within the self by the self -Svapakash and the soul is thus fully satisfied. Wherein the soul enjoys the exceeding bliss as perceived by the intelligence and beyond senses and having where established it can no longer fall apart from its true spiritual being. That is the greatest gains and the treasure in front of which all lose their value, where established he is not disturbed by fieriest assault of mental grief. It is putting away of contact with grief; the divorce of the mind with grief. This firm winning of inalienable bliss is yog; it is the divine union. This is to be practised resolutely till nirvana is attained as an eternal possession.



8 Leadership by Example

Bhagvad-*Gītā* is a counseling treatise on leadership by example. Its focus is on personal leadership through transformation of individual profile for leadership role. *Kṛṣṇ*, the divine counselor invokes a sense of self-realization in Arjun, the warrior. It is all a matter of leadership from within.

BG III 21

Whatever the Best, the exalted, the leader does, the other puts into practice; the standards he creates, the people follow.

Most powerful leader is one who leads from within - the power that comes from vision - from purpose - from qualities that reside within. Leadership is about leading ourselves. This is what is leadership from within - essentially the concept of personal leadership - Self-leading the Self.

Personal leadership is an 'inside job'. It is about creating a better, stronger you. This is about changing you. This is about internal motivation. This is about striving for perfection. This is about growth and development. This is about synergising for self-fulfilment. Money, fame, power are highly desirable signs of progress. But actually they are the stepping-stones to a larger goal. How much you enjoy being who you are. How much satisfied you are with what you have. How much love and friendship you have. How much secure you are from within. That is the goal - the experiencing of divine positivism. It is personal and secured fulfilment. You should lead yourself from where you are. Make progress. Keep assuring. The leader from within is moved by a different power. A sense of flow or a

faith within - A desire to help, foster, grow. This passion does not run out yet not out of control. It is focused and harnessed. It is self-renewing. You just feel good inside about whatever you are doing - a kind of energy, joy that makes a dog wag its tail or a cat puss. The leader from within brings increased well-being - to himself, to his family, to his organization, to his society, to his country and ultimately to the entire world. One prospers on networking through collaboration and synergy. Such personal leadership creates results. These seem to come easily and naturally when you are more fulfilled from within. When you are more focused, you perform better. You are able to think more clearly and become more effective under pressure. You smile more, have higher self-esteem, and actually enjoy working extra.

The action mode of a Leader from within is of the type of Pragy Purus, the wisdom worker. He is an effective being - the Wholeman. He integrates Head- Heart- Hand with Humanistic consideration - power and compassion. His is essentially service-oriented mode. Service implies any help rendered to anyone, in whatever circumstances, and according to one's capacity. The maxim is 'Do what you can in the circumstances you are placed in' It is of relevance to view various attitudes towards Service - We render service because we feel others require us- because we want to feel to be useful - We are not independent, we want to achieve something together and that is why we want do service to serve as a balm for our conscience - We give to get - We have received so much, now we must give. Each has its limitations. Some have selfish motives whereas others are genuine, worthy to be implemented. Our attitude towards service should be one of 'we receive to get. For actualizing one self, the method is evolutionary, the method of leading a worthy life with a high sense of values and principles actively by example to help others to work for attaining similar elevation. It is here we must examine and appreciate words of *Gītā* - 'Do your duty; seek not the fruit.' For, if we always look

for the reward, it no longer remains real service as it does not any longer retain its sanctity as pure and unreserved service This is what is leading by example. The process is evolutionary from being useful to self, to the family, to the society, to the country and to the world.

In *Gītā*, the emphatic note is on personal leadership of Arjun - the warrior - a kshatriy. Kshatriy is a warrior, who fights to cross the chain of thresholds one after the other. It is essentially leadership performance of the lordliness profile. The lordliness is one of the essential traits in a Kshatriy. He must waft all around a fragrance of brilliance and dynamism, electrifying the atmosphere around him. A king is not made by his golden robes or bejeweled crown. The crown, the robe and the throne have a knack of electing for themselves a true wearer. Lordliness is the hallmark of a Kshatriy. Other qualities are prowess, splendour, firmness, dexterity, action, generosity, courage (certainly not fleeing from the battle). It is the duty of a true man and woman of action to cultivate, to maintain and to express these traits in respective work profile. In no society can leaders of men and affairs claim to be the leaders of the people unless they manifest these qualities. True leader is one who has the subtle ability to incorporate the spiritual ideals into the work culture and maintain them in the community in all its innumerable fields of activity. In brief all man and women, what ever may be their area of operations need to perform in the role of a Kshatriy for actualizing themselves. This is leadership by example.

There is a constant need for social audit for Leadership by example. This is effective role-play to live up to the tenets of good citizenship. Leadership by example walks the talk. It seeks shared interests and encourages personal initiatives. It is internally motivated by values and principles. It is the 'I can' that counts. Five steps are - Know thyself; Have vision and passion; Take risks; Communicate effectively; Check progress and results. To be a leader of such dimension, one has to feel

like a leader, act like a leader; express like a leader; be seen like a leader and live like a leader. Such a leader works with passion. Passion comes with spontaneity if vision is clear. Passion has power. It is a current - a flow. Leader from within plugs the inner flow of caring and love. Energy must be expanded. What you put out you get back 'Doing right things' springs from vision. It is a commitment that honours our values and expresses what we believe in. Enjoy while working with passion. Let people think you are crazy. Passion needs to be replenished and vision needs to be renewed for thought and feeling clarity and reinforcement for growth. Doing what you love to do and loving what you do are equally important. Think, feel, judge and act is the sequential link for action mode. Ask, act and associate is the sequence for reinforcement.

Vision shows us the future. Passion moves us to create it. The risk lies in taking action to make our vision a reality. This calls for courage. Risk taking always involves fear. Infact it is pushing yourself to do something you do not feel comfortable doing. It is a matter of mental block. Risk taking is important because it creates action; you improve your results; you get more self esteem and hope; you advance on your way to success; you learn what works; you know how far you can go; it gives you peace of mind; it trains you in stress management. For gradually improving your risk taking ability you need to step outside your comfort zone. Do things you usually do not do; Make commitments. Find ways to relax; Focus on the goal; Take one step at a time; Be persistent; Keep learning. Remember, what ever work you do, you will have to take risks in order to be happy in all your roles. The biggest block is fear. And for this you need to believe in yourself.

Leadership is a value-loaded term. Leadership by example is essentially principle centred. Such leadership empowers people and motivates and inspires them. This is transformational characteristic of Leadership by example. In the context of *Gītā*, *Kṛṣṇa* model is the illustrated model of such leadership role.

Transformational leadership focuses on communicating an organizational or personal vision, building commitment, stimulating acceptance, and empowering follower(s). This form of leadership occurs when leader broadens and elevates the interests of the follower, when he generates awareness and acceptance of the purpose and mission and when he stirs his follower(s) to look beyond his own self-interest for the good of the Community / Nation. Such a leader seeks to raise the consciousness by appealing to higher ideas and values. This kind of leadership is surely needed to rejuvenate society and reform institutions. Such leadership is largely a function of three processes: being charismatic, showing individual consideration and being intellectually stimulating. Such characteristics are well illustrated in the text of Bhagvad- *Gītā*.

Leadership by example and counseling are integrally linked. When leader learns to apply counseling skills and problem management process in himself and in his work with others, he internalizes a powerful set of knowledge and skills at a deep and personal level. Such skills have been very well demonstrated in the character of *Kṛṣṇ*.

‘Setting the Example’ is the cardinal principle of such leadership. No leader who cannot set an example can expect to succeed. He is required to be at all times physically fit, mentally alert, well groomed and correctly dressed; in control of his emotions. One, who is subject to intemperate bursts of anger or to periods of depression, will have difficulty in gaining and holding the respect and loyalty. There are various techniques available today, through which one can control one’s mind to a reasonable extent. Meditation is one such technique; to maintain equilibrium the will to win is necessary. The will to win is infectious. The leader fosters it by capitalizing on the capabilities and successes, not on its failures and limitations. He maintains an air of outward calmness. The more difficult the situation, the more important this becomes. He conducts himself in a manner so that his personal habits are not open to censure. Coarse

behaviour and vulgarity are the marks of an essentially weak and unstable character; these together with unpunctuality and a tendency towards selfishness and self-indulgence causes no-win situation. At present, only lip service is being paid to this principle. It is up to us to see that it is followed scrupulously in the right spirit. Being vulgar and coarse is easy but results in loss of respect. Above all he has genuine interest in his people. The effectiveness of such a leader is measured by the amount of influence he is able to exert on the activities of his follower in an effort to move towards a predetermined goal. The style of leadership may vary with each follower or the group or the situation in hand. Self control is, however an important aspect.. The leader should control him first before he proceeds to control others. There are certain traits that enable a leader to exercise effective control.

BG XIV 22 -23-24- 25

While answering Arjun, **Kṛṣṇ** says that such a person does not shrink from the operation of enlightenment (the result of rising Sattv) or impulsion to work (the result of rising rajas) or the clouding of mental and nervous being (the result of rising Tamas) nor does he long after them when they cease. Greater consciousness pervades him. He is beyond the effect of three **Guṇ**s S-R-T. His Self is immovable above the action purview of **Guṇ**. This is the impersonality status of Brahman. Such Purus regards happiness and suffering alike, gold, mud and stone as of equal value, to whom the pleasant and the unpleasant, praise and blame, honour and insult, the faction of friends and the faction of enemies are equal things; who is steadfast in an imperturbable and immutable inner calm and quietude; who initiates no action but leaves all works to be done by **Guṇ** of Nature- he is then said to be above the **Guṇ**-dynamics.

Present day management thinkers correspondingly list out a number of traits -alertness - courage -decisiveness - dependability- endurance- enthusiasm- initiative -integrity-

judgment- justice-knowledge- loyalty- truthfulness-esprit de corps- tact -unselfishness- self-confidence -maturity -humility - patience and mental stability. Now a small description of these traits: Alertness: bearing: appearance, carriage and personal conduct. It should reflect competence and confidence for creating favourable impression. Dignity of being honourable - Exemplary is the watchword. To develop bearing: Require of yourself the highest standards in appearance and conduct. Avoid coarse behaviour and use of vulgar language. Habitually maintain a dignified manner. Courage: physical, mental, emotional and moral. Facing the situation with calmness and firmness. To help yourself attain and demonstrate courage: Study and understand your reaction to the emotion of fear. Control your 'Fear' by self-discipline and calmness. Keep orderliness in your thought process. Do things you fear from till you contain fear. Stand for what is right in face of popular condemnation. Accept the blame, when you are at fault. Decisiveness: Making decisions promptly and announcing them in clear and forceful manner. Decision after considering all possible alternatives. To develop decisiveness: Be positive. Do not beat about the bush. Get the facts, make up your mind and then act with confidence, Recheck your decisions if they were sound and timely. Analyze decisions made by others. If you do not agree, determine if your reasons are sound. Broaden your viewpoints by studying the actions of others. Dependability: Certainty of proper performance of duties. High sense of duty — subordinating personal interest to the role unit. To develop dependability: Do not make excuses. Do the task to the best of your ability regardless of personal beliefs. Be exact in details. Form the habit of being punctual. Carry out intent as well as the literal meaning of an order. When conflict appears, seek clarification. Endurance: Ability to withstand pain, fatigue, stress and hardship — Mental and physical stamina. To develop endurance: Avoid non-essential activities that may lower stamina. Cultivate physical training. Test your endurance by working under stress. Force yourself to continue when you are tired or sluggish. Enthusiasm: Display of sincere interest and

zeal in performance of duties. Working with a cheerful and optimistic attitude. Determined to do a good job. To develop enthusiasm: Understand and believe in your mission. Be cheerful and optimistic. Know the 'why' of uninteresting and distasteful jobs. Capitalize on success. Do not get stale. Relax and recreate. Initiative: Seeing what has to be done and commencing a course of action even in the absence of specific direction. Allied quality of resourcefulness. Ability to deal with the situation in the absence of normal means or methods. To develop Initiative: Stay mentally and physically alert. Train yourself to recognize tasks that need to be done and do them without having been told and without hesitation. Learn to anticipate by thinking ahead. Look for and readily accept responsibilities. Utilize available resources in a more effective and efficient manner. Integrity: The uprightness of character, soundness of moral principles and quality of absolute truthfulness and honesty. To develop Integrity: Practice absolute honesty and truthfulness at all times. Stand for what you believe to be right. Whenever tempted to compromise, place honesty, sense of duty and moral principles, above all. Judgment: Quality of logically weighing facts and possible solutions on which to base sound decisions. To improve judgment: Practice making estimate of the situation. Anticipate situations that require decisions. Avoid making rash decisions. Approach problem with a common sense attitude. Be as technically qualified as possible. Justice: Quality of being impartial, fair and equitable. To develop the trait of Justice: Be fair, consistent, prompt and impersonal when imposing punishment. Consider each case on its own merit. Punish with dignity and human understanding. Permit no personal prejudice to influence your decision. Analyze cases of others who have reputation of being just. Knowledge: of profession, of environment, of fellow functionaries, broad spectrum of information on national and international events. To increase knowledge: Keep updated professional notes and personal library. Study allied literature. Read professional periodicals. Read daily news papers/magazines and try to evaluate 'News'

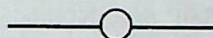
correctly. Form the habit of developing serious conversation. Evaluate your experience and the experience of others. Be alert, listen, observe, and conduct research on matters you do not understand, See, Judge and Act. Loyalty: Quality of faithfulness to profession, juniors, superiors and equals, community, country and humanity at large. To develop Loyalty: Be quick to defend your people from abuse. Always do the task to the best of your ability. Do not play 'One-up-man-ship' with your associates. Be discreet in discussing your unit of work to others. Tact: Ability to deal with others without creating offence. To say and to do the proper thing at the right time — understanding of human nature and consideration for the feeling of others. Courtesy is part of Tact. To develop tact be courteous and cheerful. Be considerate to others. Study the behaviour and action of others who are reputed to be 'Skilled' in tact. Gain enough knowledge of human behaviour. Develop the habit of co-operating in spirit as well as in action. Be tolerant. Treat others, as you desire others to treat you. Know when to be seen officially and socially. Anticipate when your absence or presence may embarrass yourself or others. Unselfishness: The quality of avoiding providing for one's own comfort and personal advancement at the expense of others. To be able to share same danger, hardship and discomfort as your role targets. A keen and persistent desire of service for others. To develop unselfishness: Avoid using position or status for personal gain at the expense of others. Give credit to your people for work done. Give first consideration to the interest of country, service, superior, peers and then your own. Be considerate to the problems of your people and assist them. Develop 'Helping Attitude'.

BG III 21 deals with Role Model for the Leadership by Example

BG III 21

Whatever does a great man do, the other men also do. Whatever standards he sets up, the world follows.

This shlok in a way summarizes *Gītā*'s message for the intellectuals, who are of competitive advantage for the welfare of the community. There are no more kings. What we have are shreshthas — the superiors, not by virtue of ascribed status, but by achieved/earned distinction in values, knowledge and skills. So, the modern leadership model may be called 'shreshth dharm' the duty of the superiors. The superior has an awesome responsibility. People go not by what he says, but by what he practices. His behaviour sets the standards for others to follow. A leader for such exalted performance has to be necessarily principle centered.



9

TQM-S

Gītā unequivocally and repeatedly stresses on Wholeman-Poornatv model of management of self. The process of managing self is developmental and inherently involves all those concepts and processes that are summed up by present management thinkers as TQM (Total quality management). I add letter 'S' denoting 'Self' thus the title of the chapter TQM-S. Management of self is essentially self-organising. The complete thesis of management of Self as postulated by me is based on the concept that Self is the cause and Self is the effect. Management of Self is the process of doing things for the purpose of self-actualisation. The Self refers to the individual. I am convinced that each Self is in the mould of Godliness and has tremendous potential. The tapping mechanism of such potential diversity is Self Actualisation. The processes involved therein are the core of Management of Self. The concerns in role profile have to be linked with the process of Self Knowing and the process of Self-improvement. Most of it has to be Self-work. However we strongly recommend the review of life through consultation with and counselling by an experienced behavioural scientist with proven profile. The mbo technique is to be employed for turning around the attitude TA-A, turning around the behaviour TA-B and turning around the character TA-C. Turning around of A-B-C is to be linked with individual performance results in all related dimensions including group dynamics. Management is the process of optimising resources. Remember, you yourself are the resource. Management is the concern of 3 Ms and 1 T- M for Men, M for Money, and M for

Material (including infrastructure and machines) and T for Time. TQM-S calls for managing self effectively. One should develop the habit of introspection. The insight into self is the integral of maturity. Having evaluated the day's performance the individual must focus on failings and determine the cause for the failings. Having done that he should devise the strategy to improve so as to take care of those failings. This process of retrospection should include total performance whether it relates to individual commitments, personal commitments or organisational commitments.

We evaluate our performance results for individual development. We call it PRIDE (Performance Results for Individual Development and their Evaluation). We should internalize it. Internalization of the concept of PRIDE in A-Attitude, B-Behaviour, C-Character perspective of your total being is the measure of your effectiveness in the area of management of Self and this is all the TQM about. A complete Self is one who is masculine and feminine - command, control and interactive. Remember, "To manage some body, manage yourself. Do that well and you will be ready to stop managing and start leading"

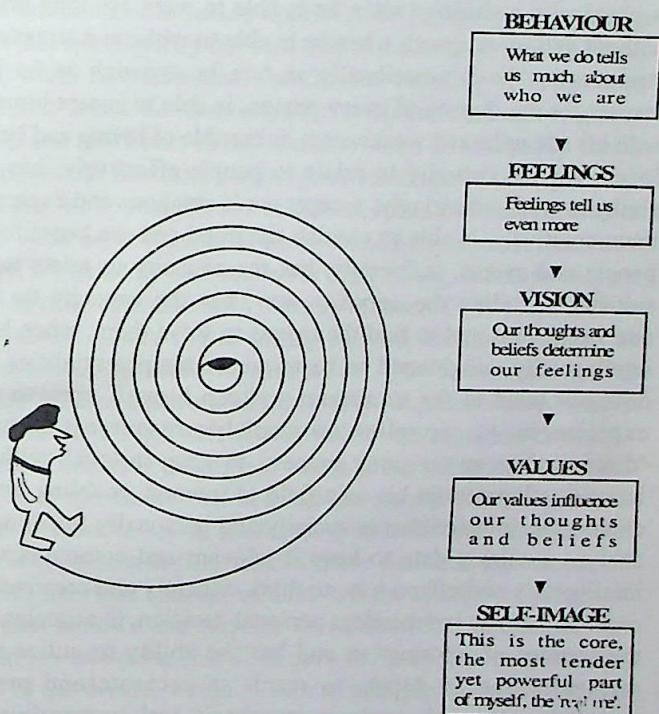
Mbo is the recommended technique for management of Self. The basis of the mbo technique is GRPRO syndrome (G=Goal, R=Role, P=Purpose, R=Result, O=Objective). You should connect yourself with the goal and then gradually shift the emphasis from goal to role, role to purpose, purpose to results and finally from results to objectives. The second step in the mbo process is the critical analysis of SWOT (S for strength, W for weakness, O for opportunity and T for threat). The individual first determines the strength of his personality, the strength of the system, the strength of other resources, the strength of the functional unit and equally deliberates upon the weaknesses. Normally, we tend to overplay 'strength', factor of our own and shift the accountability by ignoring the strength of other components of the organizational unit. We tend to underplay

our weaknesses and overplay the weaknesses of other components that possibly suits us to transfer the responsibility for lack of result-oriented performance. To assume that one has no limitation in one's own personality is itself a demonstration of one's own specific weakness. The entire life span is short for acquiring perfection. This is a reality that needs to be accepted. Opportunity signifies those situations that come by naturally and facilitate your personal growth. Remember! it is not a negative condition. It is a positive connotation, which should be understood for improving one's own profile in promoting the objectives. The fourth factor while working out the results leading to objective is T in SWOT meaning thereby T for threat. There are certain factors that provide intervention while working for results. Such factors have compulsive force to restrict the performance. These are the constraints rather checks or we may call them-in-bounds to draw the limit for one's performance. Remember! We have no control over T factor. Threats are required to be managed by coping with them. T is the pointer of harsh reality for operational strategy. The objective should have four qualification -QQCT (Q for quantity, Q for quality, C for cost effectiveness and T for time). The fourth factor - time effectiveness is a safeguard against procrastination. Action plan is the next step in the process of mbo. A blue print is needed to be drawn for each objective, which must ultimately be related to a particular result. The sequence of activity; who to do, what to do, when to do, how to do including monitoring, should be tabulated. The evaluation during the 'Activity' is to be done with regard to meeting the target and if required the action plan could be modified or redesigned. Remember 'QQCT' (Quantity, Quality, Cost and Time) should be the guiding factor while drawing the action plan. The blue print should have involvement details. The conventional techniques will have to be adopted within the ambit of mbo.

Giving - sacrifice - offering is the motivational model for TQM-S. *Kṛṣṇ* advises Arjun ' Those who enjoy Apradraya -

without offering or sharing, are no better than Stena -the thieves'.

Who am I? Who is the 'real me'? How can I know the 'real me'? Let's begin the journey. There are five level crossings at which we should pause. By taking an honest look at our self at each of these levels, we can come to see our self as we are right now, and what we may wish to change, in order to become the 'real' me. 'Real' me is in the image of God.



You can have everything in life you want if you will just help enough yourself. It has been well recognized that while western thought focused more on the external world, Indian thought began with a deep understanding of the self and then related it to the cosmos. Grounded in this belief, we evolved a module where in the vision of TQM-S is a new man. Its mission

is to develop individual self as a Wholeman who is physically enduring, emotionally mature, intellectually enlightened, aesthetically developed, morally sound and spiritually inclined. Its Strategy is to transform each subject as an effective role player to be useful to himself, to his family, to his organization, to his society, to his country and to the mankind.

The wholeman model in role play is manifested when one is physically enduring; when he is able to work for long hours without getting fatigued; when he is able to withstand stress and strain; when he is emotionally mature in as much as he has respect for the dignity of every person, is able to accept himself with his strengths and weaknesses, is capable of loving and being loved, has the capacity to relate to people effectively, has the ability to confront caringly, accepts one's emotions and expresses them creatively, is able to cherish the good and the beautiful in people and events, is friendly, has the capacity to relate to all suitably including the opposite sex, has the capacity to face one's problems and to find the means to solve them; when he is intellectually enlightened to be aware of his potentialities and develops them to the maximum, to keep himself open to new experiences, to capitalize on available resources, to make 'discovery' as an on-going process, to keep in touch with the latest development in his own field of interest, enabling him to choose the vocation that is socially and personally fulfilling, to analyse available data to keep it relevant and communicate it intelligently and effectively, to think critically and creatively in order to form an independent personal decision, to acquaint with the sources of information and has the ability to utilize them rationally and in depth, to reach an accurate and precise conclusion through analysis, synthesis and summarizing to confront his personal judgments against the background of objective standards, to be honest and open to his own thoughts, opinions and ideas, has love for knowledge and initiative for self-education; aesthetically developed to reflect with awe on the mysteries of the instincts of self propagation and self

preservation visible in all forms of being, philosophizes on nature; admires the beauty, the imagery, the shades and hues and the innumerable shapes and patterns so harmoniously blended in the world around; delights in the sounds of breeze, whispering of trees, howling of winds, babbling of streams, rumbling of thunder, the sounds of birds and the humming of bees; feels the hardness and softness of the objects around; inhales the perfume of flowers and feels the freshness of air; when he indulges in nature appreciation for quiet reflection to renew his spirit, purify his soul and enjoy a sense of peace and calm; when he uses nature judiciously avoiding all waste and pollution; when he demonstrates orderliness, beauty, grace, system and subtleness in his conduct; when he is morally sound to demonstrate undaunted courage to stand up for the right even in the face of opposition and criticism, loves truth and justice in word, deed and thought, displays frankness, cheerfulness and loyalty, is guided by convictions in daily living, has hope enough to go beyond mistakes and failures to learn from them and to grow, accept others and is willing to work for their welfare, is compassionate to those in pain when right convictions are at stake, is faithful and committed to duty, unpretentiously shows himself as he is, has self control when the situation demands strength of character, manifests values in his behavioural profile; when he is spiritually inclined and has mature and enlightened faith and trust in God, confronts truths of faith against the concrete problems of life, seeks to have personal experience of God, has the right concept of God, has knowledge of religions other than his own and respects them, exercises equanimity of spirit in joy and pain, cherishes personal prayer which leads to a taste of the divine, which in turn impels him to action, keeps on searching for truth and is willing to accept truth where it is found, integrates his own life experiences into his faith in God, when he sees god in others, when he concerns himself with socially under-privileged in as much as he feels with and helps those in need, is aware of the problems of the society and takes measures to bring about justice and peace, gets involved in social

organizations and influences others towards the same, possesses sensitivity to the social realities— dowry, unemployment, child labour, etc., leading to reflection and action, develops his talents to the full to become an agent of social change, aspires towards and works for socially oriented careers, sensitizes the public against injustice and exploitation through mass communication media, believes in the dignity of labour and expresses it in his own life, is adaptable and hopeful about social change.

Know thyself' is the under current for TQM-S. Among several, related answers, the empowering ones are **Aham brahmasmi** - I am that Brahman, the universal soul: **Tat tvam asi** - You are that, immortal reality of the cosmic universe. TQM-S has a refined self-awareness; is able to acknowledge and compensate for limitations; has ability to use self as an instrument for change; has developed good interpersonal communication skills, counselling skills, problem solving and problem-management skills; and has an optimistic attitude in general. He takes initiative in transforming all parts of an organization where there is opportunity for positive change. Ideally, the TQM-S when placed "in charge" of any family, group, department, or organization would facilitate development at the personal, interpersonal, and organizational levels. TQM-S values increasing awareness of the self and others without overloading awareness with cluttered details. It is important to have an ability to see patterns in the past and project them into the future to sense new directions. TQM-S understands that a personal commitment to become a more clearly minded conscious and intentional person results in important personal growth that attracts others and wins their trust. Some call this personal 'presence' as presence of mind, alertness, or expanded vision. Most of all TQM-S cares deeply about self and others and is committed to developing the higher goals of life and the worth of individuals. TQM-S is concerned with individual and his environment. *Gītā* (Chapter XIII) deals with the concept of kshetr kshetragy vibhag wherein kshetr refers to the field of

action and kshetragy is the knower of the field. Kshetragy or self could be violent, vibrant or silent and the Kshetr or field of action could also be violent, vibrant or silent. This field concept also finds its echo in modern management concept of individual and his environment articulated by Lewin and others. Thrust is on self-realization. Self-realization represents seeing self or divinity in every aspect of life and nature. Traditionally western management concepts have given primacy to self-actualisation. As against this eastern psycho-philosophical concepts place greater emphasis on Self-realization. While the western pragmatism draws its sustenance from the survival of the fittest approach, Indian idealised guiding principle is rooted in the survival of all. A comparison of the drives and equivalent *guṇ* concept is shown below: -

A Comparison of the Drives and the *Guṇ* Concepts

Driving force	Equivalent <i>guṇ</i> concept
Negative self-actualization	Tamsic (T- <i>guṇ</i>)
Positive self-actualization	Rajasic-tamsic(R-T)
Self-realization (I)	Rajasic-Sattvic(R-S)
SELF-realization (II)	Sattvic (S) and beyond

Negative self-actualization represents the Tamsic (T) or the violent qualities. Positive self-actualization represents the Rajasic-Tamsic (R-T) qualities in which rajas is afflicted by tamas. Self-realization (I) represents the Sattvic-Rajasic (S-R) qualities in which sattv is moderated by rajas. Self-realization (II) represents the Sattvic or the silent and beyond *guṇ* qualities state. While, tamas and rajas are more materialistic oriented, sattv and

beyond represents the spiritual dimension of life. Realizing the limits of *tamas* and *rajas* or the purely materialistic view of life, *guṇi* concept emphasizes the need to transcend the *tamas* and *rajas* in order to ascend towards *sattv*. It may be indicated that *guṇi* theory is essentially an energy-band concept wherein *tamas* represent the *neergy* or negative energy and *sattv* represents synergy or channeling of positive energy. As the *tamas* increases, the need to move beyond it is felt more strongly in order to make the organizations and society a better place to live. Modern day human resource development concept with its roots in utilitarian approach is of limited use for creating a better world. Therefore, there is a need for a paradigm shift from self-actualization oriented purely utilitarian approach to Self-realization (II). In essence, this shift is from the survival of the fittest to survival of all, or from the existence of the fittest to the coexistence of all. This is what is the mission of TQM-S. For making this world a better place the guiding principle for new generation of enlightened individuals and enlightened managers, administrators and leaders is the concept of Self-realization. This principle provides the foundational premise for an *ecoterian* view of life. TQM-S leads us to the concept of human quality development and holistic human development leading to better human relationships. Even a small movement away from negative self-actualization towards self-realization would create required synergy within organizations and society.

Our analysis indicates that in order to move towards a better state of existence, it is important to move away from *neergy* to synergy. It implies a thought and action shift from the survival of the fittest to survival of all (from Darwinism to Cosmonism - from violent approaches to silent approaches to management). This in turn implies taking a step forward towards the paradigm of Self-realization. In this paradigm, the mantras of “*astoma sadgamyā*”, from *neergy* to synergy, and “*tamasoma jyotirgamyā*”, from darkness to light, provide the guiding values for creating better organizations and a better world. It also

provides the essence of self-management for self-improvement and is useful to individuals in their capacities as workers, managers, administrators, and leaders - all role players.

TQM-S essentially concerns itself with the concept of excellence. Any human being in full possession of his faculties can achieve excellence. It is a dedicated striving for perfection that has nothing to do with external factors. Excellence, as the dictionary defines is 'superiority, the possession of good qualities to an unusual degree, high distinction in competence, merit and virtue. The mass struggle for existence by mankind would not have resulted in civilization but for the dedicated individual striving of a few for excellence and perfection. Doing well, doing very well, and doing exceptionally well are all within one's own range of aspiration and achievement. This has nothing to do with external factors: the society, the government, or the environment; and not even physical infirmities need stand in the way of any individual wishing to achieve excellence on his own. Excellence need not be confined to important and significant things alone, for excellence should be the aim of everyone involved in the ordinary business of life. There is a great difference between doing 'merely something' and doing it excellently. One need not be a neuro-surgeon or computer engineer or modern painter to achieve excellence. No occupation is too low for excellence. Even an allegedly low occupation such as street cleaning can be performed so well that the person doing it can get the satisfaction of having done a job proficiently. On the other hand a person occupying high position can do his job so shoddily that neither he nor others might find anything good in it. Thus excellence is not what you do, but how you do it. Any human being in full possession of his faculties can achieve excellence. Neither caste nor creed, nor sex, nor nationality need stand in the way of the seeker of excellence. Individuals have transcended all these distinctions through the ages to achieve excellence. Excellence is an upward spiral. This upward spiral of synergistic renewal directs the upward movement of

own conscience. The voice of conscience is so delicate that it is easy to stifle it; but it is also so clear that it is impossible to mistaken it. The education of conscience is very vital for the truly TQM-S. We are not human being having a spiritual experience. We are spiritual being having a human experience. The education of conscience gives meaning to life and enables to love Self and others to serve again and again. We must not cease from exploration and the end of our exploring will be to arrive where we began and to know the place for the first time. This is possible when we manage from the left-brain and leads from the right brain. This is what is inside out approach. The real change comes from inside out. There is no excellence that can be separated from the rightful living. The principle balanced self demands synergistic cooperation through constant renewal - Lord! Give me the courage to change the things which I can and that ought to be changed and the serenity to accept which I can not.

Choice of paths and blend of these is available - Karm Yog, *Gyān* Yog, Bhakti Yog, Raj Yog. The Shastrs offer unlimited scope for enriching oneself in multiple dimensions. The self is an ever-expanding set of concentric circles. - Annamay kosh - the physical body nourished by the right food is a great marvel. It is only through healthy body that one can contribute for the welfare of the world. Pranamay kosh -pranayam, breath control, is an aid to positive good health. - Manomay kosh—The mind is a double-edged sword.-Buddhimay kosh-Intelligence, discrimination. - When judgment is destroyed, the individual perishes. - Anandamay kosh - Enjoy pure joy, which can come from a life of awareness, self-discipline, personal growth and social contribution. *Gītā* counsels dynamic action, but with a perspective and without crippling anxiety for results and rewards.

Karmanye vaadhikaraste ma phaleshu kadachana

You have control over your action. Some additional, environmental forces will affect the end result. So, focus your

energy on good, competent action. The probability of success will be higher that way. The focus is primarily on self-discipline, and failing that on external discipline. Drives are to be moderated and not to be repressed. Understand and moderate the drives. Allow them scope in legitimate ways. Then transcend them. Further on, transmute the energy of the drives to nobler causes. Reduce *tamas* - sloth, inaction, negativism, cynicism, fear, and anxiety. Convert *rajas* - awe, aggressive, egoistic, turbulent energy into *Sattv* — refined, highly efficient, focused, calm, harmonizing, socially binding energy. *Rajas* de-energies others. *Sattv* triggers others' energies in the right direction.

Atm ev banduh atmanah, ripu ev ch.

The self is the friend, as well as the enemy of the self. *Kṛṣṇ* describes an individual with three attributes — *Atma ratiḥ*, who delights in him. Has no feeling of inadequacy, inferiority, and self-hate. - *Atma triptah*, who is satisfied with himself, with what he has got, not in a complacent sense, but in a mature way, which releases his energy for future productive work. - *Atma santusht*, who is pleased with himself; not in need of much praise, confirmation, appreciation. For such a person, there is no *Karyam* (Work, in the sense of obligatory tasks in order to get something in return, for which he craves). This is not to be misunderstood as a prescription for idleness. In fact it may lead to purer, more efficient action, unhindered by a myriad of self-related anxieties. It is akin to, but goes beyond the "self-actualization" stage of Maslow's hierarchy of needs.

BG III 20 recommends Janak Model for effective role-play. The philosopher kings like Janak, succeeded in life, which is more difficult than success in the battlefield, through work, which was aimed at Lok Sangraham (Public good). Let us accept social responsibility as our commitment. We have to act for our growth and profitability but in societal interest, by perceiving what is in the best social interest. We need not wait for external direction. BG III 21 deals with Role Model for TQM-S

BG III 21

Whatever does a great man do, the other men also do. Whatever standards he sets up, the world follows.

This verse summarizes *Gītā* message for the intellectuals, who are of competitive advantage for the welfare of the community. There are no more kings. What we have are shreshthas — the superiors, not by virtue of ascribed status, but by achieved/earned distinction in values, knowledge and skills. So, the modern leadership model may be called ‘shreshth dharm’ the duty of the superiors. The superior has an awesome responsibility. People go not by what he says, but by what he practices. *Kṛṣṇ* recognizes that the masses generally work, but with attachment. Before they can be changed, the elevated people, need to provide example of dedicated work. *Kṛṣṇ* emphasizes the desirability of Svadharm - One’s own allotted work; and the danger of taking on Pardharm - Somebody else’s work. It is a caution against professionalists dabbling in politics, speculation, religion, military affairs and other areas, which are not of their primary concern. TQM-S needs to bring congruence between his “thoughts”, on the one hand, and “words and deeds”, on the other. Mere control of the bodily actions will be like repressive behaviour, if the dysfunctional ideas continue in the mind. In that case, he is Mithyacharah -a trickster.

BG III 6

Who controls the organs of action, but continues in his mind to remember and dwell upon the objects of senses, such a man has bewildered him with false notions of self-discipline.

Self - mastery is the key for TQM-S. Following is the module for self - mastery: -

- Self-Confidence: Being willing to go out, and move on to focus on the next opportunity; Bimodal thinking: Combining macro and micro forms of attention.
- Mental Rehearsal: Preparing for action so that both the

-
- mind and the emotions are conditioned positively for the upcoming events.
- Mental Agility: Having the flexibility to change perspective and do the creative thinking necessary to deal with challenges.
 - Concentration: consisting of the stamina to work long hours, adaptability to change, and the hardiness that could harbour adaptability to change, and the hardiness that could also be called resilience under stress.
 - Learning From Mistakes: Taking appropriate actions based upon updated information.
 - As Individuals: envisioning and communicating a clear mission, following up with a plan of action that includes specific goals, complete with benchmarks necessary for assessing timing, quality, and quantity of results.
 - As collaborators: using a “magnet mentality” to draw in what they need from other people.
 - As Innovators: understanding that there is no guaranteed path from A to Z, and being prepared to make new paths in the service of results.
 - Develop new skills: Assessing what new skills are needed and then developing those skills through readings, courses, workshops, and discussions. Then asking for and getting feedback.
 - Use leverage: Maximizing opportunities to use the skills already possessed so as to stay in the “peak performance” zone.
 - Delegate to empower others: Empowering others by giving them tasks and assignments that they do best, and never doing themselves what others can do better.
 - Stretch the abilities of others: Challenging others to develop to their potentials and offering opportunities and projects for them to do so with the necessary support to succeed.
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- Encourage educated risk-taking: Encouraging others to take higher payoff risks if there is reasonable chance for success.
 - Student forever: Seeking lifelong learning opportunities, which means there is a willingness to admit sequential ignorance, that a degree is not the end of the game.
 - Expect to succeed: Having confidence and the ability to visualize at least one-way in each moment that things can work.
 - Map alternative futures: Having alternate game-plans to shift into if the present one does not materialize as expected.
 - Update the mission: Having an open mind to restating the mission or critical paths to it in times of specific change.

Achieving unity - oneness with ourselves, with our loved ones, with our friends and working associates is the best and highest fulfillment. We need to remember all things are created twice mental and then physical; first and the second creation. Greatest battle of life is fought out daily in the silent chamber of soul and for victory you got to be a man and women of character. Remember character cannot be made except by steady long continued process.

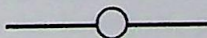
Strong discriminating power between good and evil is the prerequisite for TQM-S. Buddhi has been divided into three kinds - Sattvic, Rajasic, and Tamasic. Buddhi is one and the same but the Sattvic quality of choosing the right things is acquired through previous impression or by education or by the control of the organs or by the type of food one eats.

BG XVIII 30

O Parth! That intellect which knows the paths of work and renunciation, what ought to be done and what ought not to be done takes fearfulness and fearlessness, bondage and liberation,

as reality that is Sattvic.

What separates the TQM-S from others is not that they do not have problems? Every one has problems, challenges and moments of discord. It is how soon we return to the music of our original self, how well we recover, that marks a true TQM-S. This is how we transcend our ego. Maintaining inner harmony, we keep in tune of music. What separates winners from losers is that they learn from their difficulties, make adjustments and go on - like bamboo they bend but do not break. Persevering they stay the course to reach the finish line. Analyzing others is knowledge, knowing yourself is wisdom. Managing others require skills. Mastering yourself takes inner strength. Knowing, when enough is enough, is wealth of spirit. Be present. Observe the process. Stay centered and prevail. What happens around us or what happens between us is never as important as what happens within us. Principle of focus requires to flow with the process and to come out to prevail. At best IQ contributes only 20% to the factors that determine life success. 80% success is attributable to EQ that means people skills. Who, what, when, where and why are the demonstrable skills of TQM-S. We should be able to walk the talk, rather than walking the walk, talking the talk or talking the walk. I am convinced that Life is 10% of what happens to me and 90% what happens within me. We are in charge of our attitudes. We all are created with a spark of divinity within us. We can better ourselves and the world through personal growth and transformation. Let us not believe in Learned Helplessness. This is the TQM-S essence as enshrined in *Gītā*.



10 Intellectual Renewal for Role Effectiveness

Today, we are living in the world of crisis, sitting at the edge of a volcano. It is a matter of time as to when such an event will take place. If human life has to be measured in terms of fulfillment of commitments, we will be compelled to rate our generation much below. The answer is obvious. It is so because; we have not succeeded in actualizing ourselves to secure happiness either for ourselves or for our fellow beings. This sad state is mainly accountable for lack of commitment on the part of those in particular who assume the leadership role, in any sphere of activity, be it: political, administrative, social, educational, economic or spiritual.

A serious study of such failing performance would reveal that we have faulted in the management of our own selves. If we look within, we will discover that the present crisis is accountable for low-performance profile of intellectuals. The intellectuals of today seem to be working in isolation for the fulfillment of their very narrow personal objectives, disregarding the social and human considerations. The question is not 'how much I am taking' but, 'how much I am giving'. It is the crisis of needful effectiveness.

Effectiveness is the measure of excellence. Intellectuals, today, seem to be resting with performance but performance by itself is not enough. It is the result-oriented performance, which determines effectiveness. A fair introspection would enable the

intellectuals to discover that the degree of commitment may be adequate for their personal actualization but what is important is the contribution that has been made in upgrading the quality of life of all those whom they are required to lead. We are essentially individualistic in our role. The role has to be diversified; individual, personal, social, organizational, national and universal. The enrichment of quality of life of all those with whom the intellectuals interact, should be the objective. Thus, there is an emergent need for a new set of training strategies that can be employed for such a renewal. This intellectual renewal has to be all pervasive; political, social, educational, economic and spiritual.

The missing link in our society which is facing the disintegration, degradation, catastrophe and growing conflict today, is to be provided by value orientation through intellectual renewal in the political, social, economic, educational and spiritual areas of performance.

It has been again and again emphasized through various fora that the blame attaches to the leadership role. The whole human kind is failing to live an honourable life. It is the leadership, which must be blamed. There are a very few individuals who assume this role of leadership. They must ensure the dignity of each individual by inducing a greater sense of citizenship in enabling them to lead a life of self-discipline and creativity for political, social, economic, educational, administrative and spiritual fulfillment.

We got to put a searching question to ourselves. Are we, intellectuals succeeding in fulfilling our commitment to humanity? It is a different issue that one optimally achieves satisfaction in meeting the individual, personal and often, organizational goals. But, whether the performance is equally result oriented in meeting the goals for the humanity at large is the issue for deliberation.

Intellectual renewal cannot be ignored any longer and it

should not be ignored, if we have to avert the catastrophe to which we are leading ourselves. In the circle of role-play for Self, it is the self of the individual that is responsible for generating the sense of fulfillment for himself. Every individual is not so happily blessed with the intellect nor so excellently prepared through education and training so as to take care of himself responsibly by actualizing harmony in his life style and consequently, promoting the cause of fellow-beings. There are a few, who are so placed that they through their callings can perform effectively for promoting the cause of service not only to themselves but also to the humanity. I am addressing myself to such blessed people who seem to have taken the back seat and demonstrate a sense of escapism from the realities in which they live. They have got to come forward and realign their priorities, think hard on the cause-and-effect syndrome, determine the strategy for action and deliberate upon the process of continuing the task of education and training, so that the people do not continue to miss the quality of life which today is not available to the large number of human kind.

Thus, the call for intellectual renewal envisages the following issues:

- (a) Why are the intellectuals taking the back seat in performing their leadership role?
- (b) What can be done to make them forerunners in providing performance leadership to the people in their specific areas of activity, political, social, economic, educational and spiritual?
- (c) What strategy should be evolved for such intellectual renewal?
- (d) What measures are to be initiated for maintaining the continuity level of excellence in performing leadership role after such intellectual renewal so as to plug the slips in future?

An intellectually enlightened person should be physically enduring, emotionally mature, aesthetically developed and spiritually inclined for investment for welfare-oriented activities of the people after reasonable actualization of personal needs. This wholeman model of personality stresses development of excellence in physical, emotional, intellectual, aesthetic, moral and spiritual areas. All these should lead to effective role performance in social perspective. We discover that the social excellence has found little or no place in the perfunctory life style of the human beings today. Who will believe today that the entire world is my family? Yes, of course, some statements from the dais or people with poetic sensibility may herald '**Vasudhaiv Kutumbkam**' meaning thereby, 'the entire world is my family'. In the process of intellectual renewal, we should take care of all these aspects in actualising the human resource. How, this will be done is not a simple question to be answered. Complexity is inherent, but the intellectuals should find the answer.

Bhagavad-*Gītā* (BG) III.20 recommends Janak Model for effective role-play. The philosopher kings like Janak, succeeded in life - which is more difficult than success in the battlefield - through work, which was aimed at Lok sangraham (public good). Let us accept social responsibility as our commitment. We have to act for our growth and profitability but, in overall social interest - by perceiving what is in the best social interest. We need not wait for external direction.

BG III.21 prescribes role model for the intellectuals - Whatever a great man does, the other men also do. Whatever standards he sets up, the world follows. This verse in a way summarizes *Gītā*'s message for the intellectuals, who are of competitive advantage for the welfare of the community. There are no more kings. What we have are shreshths — the superiors, not by virtue of ascribed status, but by achieved/earned distinction in values, knowledge and skills. So, the modern leadership model may be called 'shreshth dharm'- the duty of

the superiors. The superior has an awesome responsibility. People go not by what he says, but by what he practices. These days, there is all stress on ends and nothing on the means. People seem to be forgetting that means are as important as the ends. It is the process and its quality, which determines the quality of output. For human dignity, two things are essential: first, self-discipline and second, the giving model of motivation. What one does for others? How much one sacrifices for the good of the people? The start has to be made with the family itself. The process of sacrifice must spread gradually from the family to the neighbours, to the society, to the country and then, to the world. It is a reality for acquiring excellence. One has to do it with a sense of dedication. Merely, lecturing or communicating through Public Relations cannot restore dignity of human life. By organising some conferences, seminars, shows, sports or religious conglomerations, human dignity cannot be actualised. It is a continuous and ongoing process. One is to invest his life in doing so. It is the doing and not the saying that will reflect the human dignity. The example through demonstrative conduct can only be of help. A model role-play is the only answer. In case the intellectuals feel the agony of the suffering humanity, they have got to rise through intellectual renewal by preparing themselves, firstly: to accept the challenge and secondly, to wage the practical war for achieving human dignity in present life style of human beings. Upliftment of the society should be the sole objective of such intellectual renewal.

For retrieving the situation we got to evolve such environment, which develops gentlemanliness with a very fair amount of discretion that shifts the emphasis from the Rights to the Duties. A sense of farsightedness has got to be generated so as to shift the focus from the short-term gains to the long-term benefit for the humanity. Orderliness through commitment should be imbibed so as to enable all to lead the life of dignity. Honest living with neither a scope for degradation either in deeds or in thought nor allowing others to do something, which is

unethical, should be the guiding beacon. A greater awareness in realizing one's callings for the society will have to be invoked. A spiritual consciousness for the good of others and considering the good of others, as the extension of one's own personality will have to be experienced. A sense of cooperation, consideration for others and self discipline will have to be revived in our life style. All these constitute wisdom that is distinguished from knowledge. I am reminded.....

“Where is Life?

We have lost in living

Where is wisdom?

We have lost in knowledge

Where is knowledge?

We have lost in information”

The information-oriented work-culture, notwithstanding the need for updating of information has cost us the wisdom from our life. A wisdom worker as against the knowledge worker or information worker looks for satisfaction in performance. He believes that the work is reward in itself. Work is worship. A wisdom worker believes in effective performance so as to better the quality of his performance by consistent efforts. He gives rather than takes. The intellectuals will have to take lead in converting larger section of the community into wisdom workers.

This intellectual renewal can be done through the process of education and training. Society demands the value orientation so as to develop a rightful sense of citizenship, social consciousness and progressive outlook. Value orientation in other words, would mean the action plan for intellectual renewal. The wholesome development of the individuals through model conduct on the part of all those who play leadership role is the prime need. How, we can do that, is the question that all of us will have to answer.

The optimism is the essence of positive attitude. Whereas

we should guard against the overoptimism, there is no cause for assuming our failure in this area. The national character, today, is at the lowest ebb but certainly our social system has the capacity to bounce and take care of all those forces that have given rise to pessimism.

The prosperity of the nation depends upon the character of our citizens. A few enlightened individuals are the catalysts for remodeling the social order. Those, who have to do it, will have to renew their learning through the process of intellectual renewal so as to restore their competencies in taking out the country from the crisis. The beliefs, the traditions, the values should be reappraised and suitable training programmes drawn. The intellectuals, whichever area they are engaged in, should think as to what is required to be done in their specific field so as to promote the quality of life for all those with whom they interact. This will prepare a base for fruitful deliberations to evolve a common strategy for education and training for envisaged intellectual renewal.

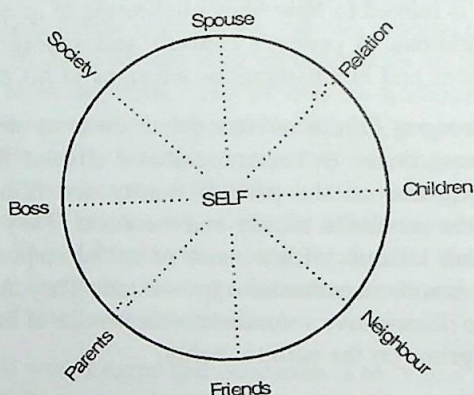
All would agree that education is to 'know thyself'. It is a facilitating process to grow into a Whole man. The theory of education is well summed up in five simple words. The first word is 'Knowledge'. It is knowledge for awareness. Knowledge is Truth, which is intellectually comprehended. 'Skill' is the second word; it may extend from skill in attending to personal health and hygiene to professional skill or skill in grasping fully one's own academic discipline. Righteous conduct refers to skill in one's own personal behavior. Third is 'Equipoise' or 'Balance'. It helps us to steer clear of all controversies and arrive at a synthesis or a reconciliation of opposites. This enables a person to bring together and reconcile different points of view. Unhealthy and harmful feelings are eliminated, refined and sublimated. The educated man maintains his balance even in the midst of stress and strain. 'Understanding' or 'Awareness of the environment' in which one lives is the fourth concept in education. Understanding is the product of the joint projection

of the thought and feeling together as man's responses to his environment. The innate cognitive action tendency also colours this joint projection. Social awareness contains an incipient tendency towards action and in its absolute form is Nonviolence or Universal Love. The cognitive side is clearly manifested both in its desistance from violence and in its insistence on an action of expression of Love. The fifth term is 'Gentleness' or 'Courtesy'. It is related to New Man's definition of an educated man as a Gentleman. A person's courtesy and affability under all circumstances and in all situations are signs of his culture.

What Integral Education sets out to do is to strive and infuse an intense desire to become cultured citizens first and then active pilgrims on the path of reality and illuminated volunteers in the service of society and the world. They have to first evolve into citizens with a sense of social responsibility and into seekers with an enthusiasm for wisdom. They then have to develop into illuminative volunteers in the service of humanity and active pilgrims on the path to reality.

Education is an enabling process to prepare individual, to be useful to himself, to the society, to the country and then to the world. This is keyed to the transformation of an individual personality into a wisdom worker. All education should convert the knowledge worker into a wisdom worker- a whole man - an integrated being. A wisdom worker leads an intense life as against the hectic life pattern of a knowledge worker. A wisdom worker soars; a knowledge worker roars. The focus of a wisdom worker is on control of himself, whereas a knowledge worker urges to control the external environment and other persons. One is humble and truly effective in performance; the other is usually egoistic but normally not effective. Former is duty conscious, the latter is commonly right conscious. The thrust of the wisdom worker is always on subordinating his interests to the interests of the community; the knowledge worker always tends to work for self-interests, at the most towards enlightened self-interests. One trades in durability and the other in obsolescence. Former

sees life and progresses cyclically; the latter linearly. The wisdom worker believes that he can be so by sincerely assimilating the core of traditional wisdom; the knowledge worker thinks he can be so by steering clear of all traditional wisdom. The wisdom worker befriends and embraces nature with adoration as a partner in his life scheme, whereas a knowledge worker tends to dominate and exploit.



.....And many more.....

The Self is in the centre of role-play. He is required to integrate himself with various link points in the role circle. In some cases there is integration, in some there is an attempt for integration. In other cases, there is waiver. Apparently, there is crisis of role integration. It is this nonintegrated role performance, which leads to unproductive efforts resulting in stress and conflict. Analysis will show that a person who has not integrated with the system, howsoever competent, will surely be a liability for himself in meeting his individual, personal as well as organizational commitments. What we want is an integrated personality. What is needed is to transform ourselves from human beings into humane beings and for this

transformation 'e' is required to be added and this 'e' stands for 'education'. Education is the process of converting human into humane. And this leads to integration. Who is this 'Humane' being? This humane being is a wisdom worker - an integrated personality. Mastering oneself takes inner strength. What separates winners from losers is that they like to face difficulties, make adjustments and go on - like bamboo they bend but do not break. Preserving inner self, they stay original. What happens around us or what happens between us is never so important as what happens within us.

How do we manage ourselves? Let us examine various factors. One has to meet individual, personal and organizational commitments by achieving best results. There is no denying that organizational commitments will necessarily be fulfilled if an individual successfully meets all his individual as well as personal commitments. The reason for my thesis is that if one is at peace with oneself in his private life, his public life will accordingly reflect peace and prosperity. One can ill-afford to maintain a split personality - something at home and different at work place. As an individual, you have your own body, mind and soul. It is for you as an individual to take care of yourself. Your health, education and training are essentially individual commitments. No one else can read for you. No one else can eat for you. No one else can play for you. This you have to do yourself. To keep oneself updated in the profession is essentially an individual commitment. Personal commitments arise out of expansion of self. When self expands, the obligations grow and belongingness increases. This gives rise to certain intellectual and emotional bonds. The commitment for the family, for the friends, for the neighbours would necessarily be personal commitments. Organizational commitments are those obligations that one is required to discharge as member of a group. It may be social commitments, commitments for the club, for the association, for the society, for the factory, for the school, for the office, for the country and the like. You need to review your own role profile.

How well do you meet your individual commitments? Pitiable is the state of reading habits. The health and its care can be judged from the ever-increasing expenses on medicine. What do we do to keep ourselves fit or for that matter to keep our family physically fit. The commitments are diversified and one needs to strike the balance. Remember in every role performance only best results are required to be achieved. See the common sight of wastage of water on account of sheer negligence in turning off the tap. Would sermonizing that water must be conserved; it must not be allowed to waste; close the taps when water is flowing, help? Is this enlightened citizenship? 'H' for Head, 'H' for Heart, 'H' for Hand and 'H' for Humane - these are the four 'H' that make for education but generally the 4th H for Humane being is a missing link. It is because the individual fails to integrate with the system. Apparently, he does not contribute outwardly.

How do we proceed to get these diversified roles integrated? While playing various roles, the linkage has to be established with all congruence. It is role making and not role taking, which is necessary. There is lot of space in the role circle for contribution. The contribution has to be outward. What is to be remembered is that each role is important and equally important, though in performance one may allot first priority for any specific role performance. Non-integration in performance would result in stressful work environment leading to unproductivity. The task must be shared. The incongruence must convert into coherence. Only then the commitments can be fulfilled. One should work on the strength of the system and convert weaknesses into strength so as to promote effectiveness. It is 'his work' and not 'my work' is not the right approach. It is 'our work' is the recommended approach.

Effectiveness is the synonym for excellence and excellence knows no bounds. It is a cyclic operation. We are good. We got to transform into better and better into best and then recycling takes place. Any knowledge worker with

intelligence and imagination can be effective. We all know that habits can be acquired, changed and improved. These are observable, changeable and improvable. While deciding the process to go about doing a job effectively one should cultivate the habit of managing the time. While doing so, the priorities for competing tasks must be thoughtfully allotted and one should work on first thing first and second thing never. One should take up the second thing, when it assumes first place in the order of priorities. Secondly, to be effective, one must make sound decisions. Decision taking ability is essentially a logical step. We weigh various alternatives as are available in the given situation. The best alternative is the one, which finds an enduring solution to the problem with economy of efforts. Third practice for being effective would require focusing on outward contribution. Outward contribution is the demonstrative result-oriented performance that can be measured by others. To be happy with one's own glorification will not meet the requirement. Others must experience the glory through work performance. The fourth dimension of effectiveness is that the individual should work on one's strength, on the strength of the system, on the strength of other co-functionaries and not on weaknesses. To work on weaknesses is a negative trait. Whereas one should be conscious of one's limitation of personality or for that matter the limitation in the system or the organisation this should not serve as 'Escape Valve' for ineffective performance.

Subject of *Gītā* is the conflict resolution at mental plane. All of us confront this situation of dilemma of 'to be or not to be' in our work profile whether it is individual; personal or organizational. The dialogue between Kr's n and Arjun though focused to the effectiveness of princely role is universal in application beyond time and space. It is an instructive piece of classic Indian literature with didactic overtones for all individuals. We selectively recall relevant verses.

BG XVIII 26

Free from attachment, free from egoism, resolute and full of

calm zeal, unrelated by success, undepressed by failure, that doer is Sattvic. Such a person fits in well in the mould of envisaged intellectual renewal.

BG III 22

BG III.22 deals with the indispensability of action. There is nothing in the three worlds, O Parth, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage Myself in action.

BG III 25

BGIII.25 provides practical guideline for all role players. As the ignorant men act from attachment to action, O Bharat, so should the wise men act without attachment, wishing the welfare of the world.

BG III 21

BG III.22 talks emphatically of a role model for leadership performance. Whatever a great man does other also do, whatever he sets up as the standard, that the world follows.

BG IV 34

Gītā's advice to the learners is contained in BG IV.34. Know that by long prostration, by questioning, and service, the wise who have realized the Truth will instruct you in that Knowledge.

BG IV 39

The learning formula is contained in BG IV.39. The man who is full of faith, who is devoted to his faith and who has subdued the senses, obtains Knowledge; and having obtained Knowledge, he attains success.

BG VI 9

BG VI.9 describes the excellence. He, who is same mind to friends, enemies; indifferent, neutral; hateful, relatives; righteous and unrighteous, excels.

BG XVI 1-2-3

A Self realized person manifests the attributes of Fearlessness, purity of temperament, steadfastness, giving motivation of work, self control, study of scriptures, austerities straightforwardness, harmlessness, truth, absence of anger, renunciation (nonattachment with fruits of works), peacefulness, absence of crookedness, compassion, non-covetedness, gentleness, modesty, absence of fickle mindedness, modesty, vigour, forgiveness, fortitude, purity in living, absence of hatred, and absence of pride.

BG XVIII 47

BG XVIII 47 sums up the secret of effectiveness. Better is one's own duty though destitute of merits, than the duty of another designedly well performed. He who does the duty ordained by his own nature does no wrong.

BG VI 6

For Renewal BG VI 6 strikes a serious note. The Self is the friend of the self for him who has conquered his self by his Self, but to the unconquered self, his Self stands in the position of an enemy like the external foe.

BG XVII 8-9-10

BG XVII 8-9-10 enumerates the three types of food. The recommended food for the intellectuals is the Sattvic food. The food that increases the vigour and vitality supporting life systems, that adds to the inner and outer strength, that enhances the happiness of body, mind and soul and that, which is soft and satisfying.

BG XVII 14

The emphatic note is on Sattvic austerities. BG XVII.14 deals with the austerity of the body. Austerity of the body consists in worship of the supreme Lord, the Brahmins, the spiritual master and superiors like father and mother and in cleanliness,

simplicity, celibacy and non-violence.

BG XVII 15

BG XVII 15 talks of the austerity of speech. Austerity of the speech consists in speaking words that are truthful, pleasing, beneficial, and not a *Gītā* to others as well as in regularly reciting the scriptures.

BG XVII 16

BG XVII 16 describes the austerity of mind. Serenity of mind, gentleness, silence, self-control, purity of nature - these together are called the mental austerity.

BG XVII 20

That gift which is given, knowing it to be a duty, at a right time and at a right place to a deserving person, from whom we expect nothing in return, is held to be Sattvic.

BG XVIII 23

An action, which is rightly regulated, performed without liking or disliking for its spur or drag, done with no desire of fruit, is called Sattvic.

The intellectuals are to be skilled in rightful mode of understanding.

BG XVIII 30

That who sees the laws of action and the laws of abstention, knows what ought to be done and what ought not to be done, what is to be feared and what is not to be feared, what binds the soul and what sets it free, that "understanding" is Sattvic -pure.

On persistence *Gītā* advises...

BG XVIII 33

The unwavering fortitude by which through YOG, the mind, the

life force and the senses are restrained, is Sattvic - pure.

BG XVIII 36

That pleasure, in which one by self-discipline rejoices and which puts an end to pain; which at first is like poison but in the end is as nectar, which is born of the purity of one's own mind, due to Self-realization, is Sattvic.

BG XVIII.45-46-47-48 prescribe the ethics of own duty - the concept of 'work is worship'.

BG XVIII 45

Devoted to his own duty, man attains perfection. How, engaged in his own duty, he attains Perfection, listen!

BG XVIII 46

From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him, with one's own duty, man attains perfection.

BG XVIII 47

Better is one's own duty though destitute of merits, than the duty of another well performed. He who does the duty ordained by his own nature incurs no sin.

BG XVIII 48

One should not abandon, O Kauntey, the duty to which one is born, though faulty. All actions (in the nature of three *Guṇas*) indeed are clouded by defects as fire by smoke.

And now the supreme secret of wisdom for all role players.

BG XVIII 49

With intellect unattached in everything, a man, who has subdued his self, from whom desire has fled, attains the Supreme State - Freedom from action- Moksh.

For all Man and Women of action, the message of *Gītā* is

on integrated strategy.

BG III 19

Without being attached to the fruits of activities, one should act as a matter of duty. For by working without attachment one attains the supreme.

For bereaved, disillusioned, disappointed, morally slipped and spiritually fallen, the relevant verses are...

BG II 13

Just as in this body, the embodied soul passes into childhood, youth and old age, so also does this pass into another body; the Wise man does not grieve at it.

BG II 15

That steady man, whom, surely these do not afflict, O chief among men, to whom pleasure and pain are the same, is fit for realizing the Immortality of the Self.

BG II 16

The unreal has no being; there is no non-being of the Real; the Knowers of the Truth - the Seers of the Essence, have seen the truth about both these.

BG II 17

Know that to be indestructible by which all this is pervaded. None can cause the destruction of that - the imperishable.

How does one attain Liberation? Following verses answer the question.

BG VIII 14

I am easily attainable by that ever-steadfast Yogi who constantly remembers Me daily, not thinking of anything else, O Parth.

BG VIII 15

Having attained Me, the great souls do not again take birth. They

reach highest perfection - the Moksh.

BG XII 9

If you are unable to fix your mind steadily upon Me, then by the 'Yog-of-constant-practice', seek to reach Me, O Dhananjay.

BG XII 11

If, however you find yourself unable to work in this consciousness of me, (doing all actions for my sake) then try to act giving up all results of your work to me in a self controlled frame.

BG XVIII 51-52-53

Endowed with a pure intellect; controlling the self by firmness; relinquishing sound and other objects; and abandoning attraction and hatred; dwelling in solitude; eating but little; speech, body and mind subdued; always engaged in meditation and concentration; taking refuge in dispassion; having abandoned egoism, power, arrogance, desire, anger and aggrandizement, and freed from the notion of 'mine', and ever peaceful, is fit to become Brahman.

BG XVIII 54

On becoming Brahman, Serene in the Self, he neither grieves nor desires; the same to all beings, he obtains supreme devotion towards Me.

BG XVIII 55

By devotion he knows Me in Essence, what and who I am; then, having known Me in My Essence, he forthwith enters into the Supreme. ^a

BG XVIII 56

Doing all actions, always taking refuge in Me, by My grace he attains the eternal, indestructible state.

BG XVIII 63

Thus, I have declared the Wisdom, which is a greater secret than all secrets, to you; having reflected upon it fully, you now act as you choose.

This is choice making by the self for the self - real secret of success for effective role-play. Some techniques for interiorisation of God are Individual Prayer, Contract (Written agreement) Personal Diary and Letter to God.

The work system, more particularly the schooling system should promote the habit of inquiry - the process of See- Judge- Act. The students appear helpless and dependent. Their identity is determined by outside forces. They receive inputs from parents, teachers, friends and from all those around them. They are not allowed to grow in the natural way, bloom and bear fruits for which they are made. It is the responsibility of the parents and the teachers to bring out the hidden potential in the personality of the child. By giving the child the proper training one can transform the child into an enlightened citizen and thus, contribute towards man making and nation building. The joy of laying a foundation for fulfilment by giving unselfishly is something, which cannot be precisely defined. Actualizing children is the main task of responsible authorities. Those coming into contact with the child should permit spontaneous activity, awareness, evaluation and continual learning, if the child is to gain true control over his environment and future. Attempting to keep children away from experience or protecting them from pain would be the most damaging course of action. Children should not get the impression that life is a bed of roses. The education a child receives today is all data and information to be repeated in the examinations. The best education is one wherein the child is allowed to discover. Curiosity is the first norm; Creativity, the second; Experimentation, the third and Originality, the fourth. Introspection, trial & error, exploration and experience systematically put the child into acceptable

mould. We should allow children to grow up positive through a positive belief each day, all the time and under all circumstances. Programming the mind creates beliefs; beliefs create attitudes; attitudes create feelings; feelings create actions; and actions create results. If the initial programming is defective, it ceases to work when the child grows up. It has to re-programme itself as an adult. Children in daily life develop attitudes. When attitudes get better so does life.

The role that emerges for the teacher in relation to the objective of the integrated development of personality of the students is perhaps more exacting. This demands from the teacher is his involvement being total. The first implication of this role is that the teaching must be relevant to the needs of the learner. There are felt needs and there are real needs, which are not yet felt. There are needs for individual growth; there are needs resulting from social reality; there is also the need to develop spontaneity and harmony. The task is to infuse the learner to make the necessary effort to bridge the gap between what is desired and what is desirable. To vary the rhythm of progress in accordance with the requirement of the learner is one of the most delicate tasks of the teacher. More than ever, the role of the teacher will be to uplift the knowledge and effort of the learner by stimulation, example and influence. All teachers have a responsibility to conduct themselves in a manner, which is exemplary for the learners. The values, therefore for the teachers attain a high level of social significance. His life can be a great message. Teacher's personal commitment to values is supremely important. This calls for utmost dedication. A dedicated teacher consistently tries to enhance his proficiency along with performing his duties earnestly. There is a constant need for value orientation of teachers to level up their sense of pride in their profession.

A few concluding observations for the parents and teachers including the residential staff: Make him understand; if child develops bad habits like nail biting, touching private parts, eating

mud, etc. Do not beat or blame him, instead try to make him understand that these habits are harmful to his health. Set example; children always learn what they see in their elders, if you are systematic, neat and tidy in running the house, class, hostel and other related activities, dress well and are a stickler for discipline, your children will automatically follow you. Enroll them at library and develop reading habits; teach your children to befriend books and comics; enroll them at the school or local library, and encourage them to learn the new things they come across, while reading; help them use a small pocket dictionary. Play with them including Sentence making Games as often as possible; remember children learn more eagerly when they see their parents, their teachers their wardens and other elders involve themselves in their games.

For corporate functioning following will help:

- * Empowering self by discovering divinity in self as well as in others -*Aham Brahmasmi and Tvam Tat Asi*
- * Caring for others by recognising 'them' as part of us -*Vasudhaiv Kutumbakam* and *Grahak devo bhav*
- * Recognising work as an opportunity to offer divine service - '*Yogah karmasu kaushalam*'.
- * Recognising mission of life as continuation of god's mission of facilitating this creation. -*Ish vasyam, idam sarvam*'.
- * Working for zero-errors, zero-delay, zero-wastage and zero-accidents Making the workplace sacred - cleaning orderliness and regularity - '*Karm-Kshetre*' as '*dharm-kshetre*'.

Some ways of mismanaging managers are: Let him tell the bad news. Always distribute the good yourself. Make him responsible without the necessary power to control. Do not let him dare to criticize you. Have too many levels of sub-managers.

Make him responsible for too little. Never define his responsibilities. Give unsought assistance. Start doing his job for him. Divide and rule. Keep checking up on him. Reorganize them often. Set out to "keep him on his toes". Assume everything is always his fault. Be intolerant when it really is not his fault. Make him responsible for too much. Have cozy chats with staff about him. Shift their staff locations frequently. Set unrealistic targets for his achievement. When he seeks help, ensure he does not like the help he gets.

Some guidelines for corporate business are: Make them welcome: customers who feel welcome are more likely to use your service and keep using it. A sure way to tell them so is to greet them with "May I help you" and with a warm "Thank You". Be Courteous: The customers expect courteous, friendly treatment and rightly so as without going to our competitors, they come to us. Business goes where it is well received and remains where it is well treated. Be Neat: customers judge the company by its employees. A neat appearance makes good impression. It is the important first step towards winning the esteem of the customers. See the Customer's Point of View: to the customer, his problem is the only important one and he expects you to apply your expert knowledge to his needs. Take the Initiative: It is up to you to determine his needs and how to meet them. If you are confident in your product and know the buyer's requirements - about which he may be uncertain - you will win the trust, earn his respect and make sales. Know your Service: When your statement is supported by facts and figures, the customer respects your competence. Be sure you know the facts and have the necessary reference material readily available. Give Sound Advice: The customer turns to you for help. Be a Good Representative: We are judged by our attitude. If we are indifferent and discourteous to patrons, we hurt the organisation we work for and our own future, which depends on our customers. Be a Salesman: There are four steps in selling: Make a good impression, discover the customer's needs, suggest a plan

that meets his needs and go for business. If you follow these steps, you will get your share of sales.

For effectiveness for all role players, we suggest: Take risks. All the people who have electricity bursting out of their veins live life to the full. They experience the extremes of passion and excitement. People who live life to the full - particularly if they live near the edge turn us all on. Do not take foolish risks, but do not always go for the easy safe solutions. Do not be afraid to speak out or stand up for things you believe in. If you believe passionately in something, do not hide it - show it. Let your emotions show. Cry when needed, laugh when happy and make no secret of it, when angry. Do not hide your emotions. If you cover up your emotions then you will appear placid, flat and boring. But be warned, do not overdo it. To be irresistible you must get the balance just right. And the emotions you show must always be honest. Pick your clothes carefully. Choose your clothes to make the best of your body. Learn what sort of things make you look attractive and what makes you look too fat or too skinny. Be aware of what sorts of clothes are most likely to make you attractive for the occasion. Watch how you stand. Use body language to make yourself attractive. Stand with your body facing the person. Use your eyes first; take a real interest in the people you meet. Listen to what they say. Stay alert. Avoid bright lights; pupils shrink when the lights are bright. Keep your back to any lamps that are around. If you wear spectacles take them off when you meet someone you want to make an impression on. Spectacles seal off your eyes and make eye-to-eye contact difficult. But the very act of taking off your spectacles attracts attention to your eyes. Make others feel special. Talk intimately. Watch how you walk. Pull in your tummy and pull back your shoulders to push out your chest. Avoid unnatural stiffness in your carriage. Use your voice. Lower the tone of your voice slightly specially if it is naturally high-pitched, and adopt a modular tone. Keep fit. Regular exercise puts a spring in your step, a glow on your face, and confidence

in every move. It will improve your standing. A sluggish lifestyle, on the other hand, does not make for agility. Maintain your ideal weight, Many overweight are ashamed to see themselves. You need not have an athletic body or a model's figure, but a trim physique - minus fat or flab - makes for more confidence and that can only enhance your performance.

For harmonious living, let us clearly understand what truly binds people together on a permanent basis is romance, curiosity, shared interests, affection and caring about each other. Romance remains the most powerful bond between people. If there is a strong romantic bond the relationship can be negotiated. People stay together because each makes the other never stop trying to make the other feel special. And feeling special is what romance is about. We have to learn to find time, to slow down the clock. We have to invest something in simply learning to enjoy each other in small, simple, everyday ways.

Patience and caring may not sound romantic, but that in fact is what romance comes down to, rather than flowers, candlelight and remembering birthdays-though these too are small signs that we care, and therefore, not trivial. Men need to relearn what their fathers and grandfathers knew.

What we have to find are those things that make living together not just a refuge from the dangers of the single life, or a substitute for something else, but the central life experience that puts everything else in context. We have to reinvent romance, in the sense of deep caring about the other person, making ourselves interesting to him or her, believing always that in the end nothing is more romantic than people choosing, voluntarily, to spend their lives together.

Management of self is an ongoing process .It is not some thing we do occasionally. We make it a process by thoughtfully organising ourselves for Living with dignity. Worthwhile goals and balanced life are two hallmarks for effective management of Self. The former is the result performance for our planned

objectives. These are to be rooted in a sound value system. The latter is suggestive of integrated role profile. It is a challenge to achieve greater fulfillment in equal measure in both professional and personal lives. Plainly speaking, Management of Self is the process of optimising our talents - our total Being by appropriately employing various management techniques. The goal statement should read to develop as a Wholeman - who is physically enduring, emotionally mature, intellectually enlightened, aesthetically developed, morally sound and spiritually inclined. The performance results should be transformational - for being effective role player to be useful to yourself-to your family- to your society-to your country-to mankind. The technique is 'management by objectives'- mbo. Let us recall these steps:

- * Do the SWOT exercise - List your strengths and weakness. Then seek the opportunities present in your present situation as well as the strengths and weaknesses of your working unit (opportunity) and then the threats (restraints).
- * Define the long and short-range goals and strategies. What are you trying to achieve? What is your mission, your special contribution?
- * Determine key result areas - In the light of these goals, examine your profile to see what are the key results you must provide. In what areas would excellence of performance have an extraordinary impact on goal attainment? In what areas would poor performance be particularly damaging? Select three or four vital areas, the areas that determine success or failure of your efforts.
- * Realistic, measurable time-bound objectives are then set for each key area.
- * At regular intervals, report your progress to yourself, and think of new improvements. It goes on in a 'living', flexible, participative, self-managing way.
- * Draw the blue print; (a) State the objective. (b) Restate

the objective in measurable terms. (c) Give the reasons for the selection of this objective. (d) State the specific steps to be taken with the timings for their beginning and completion. (e) State what resources. (i) Men (ii) Money (iii) Material (iv) Information. (f) State the cost of attaining the objective (g) State when to go ahead on schedule.

A Typical Objectives Statement

- G My goal is to live with dignity and to make a difference in the lives of others.
- R These roles will take priority in achieving my objective.
- As Husband/Wife: He/She is the most important person in my life. Together we contribute harmony, balance and happiness.
 - As Father/Mother: I help my children experience progressively greater joy in their lives.
 - As Son/Brother/Daughter/Sister: I am frequently 'there' for love and support.
 - As Neighbour: The love of God is visible through my actions towards others.
 - As Change Agent: I am a catalyst for developing high performance in whatever I do.
 - As Scholar: I learn important new things every day.
- P The Purpose will be to promote the goal through each specific activity.
- R The results will be in my 'witness' profile showing genuine concern for each of my role target in changing the life style of the persons of my concern.
- O Following objectives will emerge:
- I will seek to balance career and family as best as I can, both are important to me.

-
- My home will be a place where I and my family and guests find joy, comfort, peace, and happiness. I will seek to create a clean and orderly environment, livable and comfortable. I will exercise wisdom in what we choose to eat, read, see and do at home. I especially want to teach my children to love, to learn, and to laugh and to work and develop their unique talents.
 - I value the rights, freedoms, and responsibilities to our democratic society. I will be a concerned and informed citizen, involved in the political process to ensure my voice is heard and my vote is counted.
 - I will be self-starting individual who will exercise initiative in accomplishing my life goals. I will act on situations and opportunities, rather than be acted upon.
 - I will always try to keep myself free from addictive and destructive habits. I will develop habits that free me from labels and limits and expand my capabilities and choices.
 - My money will be my servant, not my master. I will seek financial independence over time. My wants will be subject to my needs and my means. Except for long term home and car loans, I will seek to keep myself free from consumer debt. I will spend less than I earn and regularly save or invest part of my income.
 - I will use what money and talents I have to make life more enjoyable for others through service and charity.
 - Not to forget that the realization of godliness in self will emerge as a consequence of principled living.

It means to be responsible to my own self to commit myself to the principled living so that the paradigms from which my attitude and behaviour flow are congruent with my deepest values and in harmony with correct principles. It also means to begin each day with those values firmly in mind. Then, as the challenges come, I make my decisions based on those values. I

will be truly value driven.

Constancy of evaluation is integral for the effectiveness of the process. The effectiveness can be evaluated through certain parameters. Action research suggests that we must evaluate the effectiveness of our performance through four factors, which are morale, team spirit, discipline and proficiency.

Morale is individual's state of mind. It depends on satisfaction of needs. It can be evaluated (a) By observation of appearance, personal conduct, courtesy, personal hygiene, use of recreational facilities, indulgences in harmful or irresponsible behaviour, upkeep of living area, care of equipment, response to orders and instruction, job proficiency and motivation. (b) By administrative reports on indiscipline, damage to property, absence, request for transfer, sick report, punctuality. The reinforcement strategy should be - To develop belief in the results and objectives- To build confidence - To ensure satisfaction - To keep informed of your concern for professional interest - To feel that you are an essential part of the system.

Esprit-de-Corps is loyalty to, pride in and enthusiasm for the team shown by its members. It is team's personality and expresses its will to work with determination. It depends on the satisfaction people get from belonging to the team, their attitude towards other members and confidence in their leader. Esprit-de-corps can be evaluated through : (a) Expression of enthusiasm for the pride in the group. (b) Reputation among other similar organizations. (c) Competitive spirit. (d) Willing participation in all activities. (e) Pride in the tradition. (f) Readiness to help one another. The reinforcement strategy should be- Belief that we are one - Develop the feeling that school/college/family/unit/industry/organisation must excel-Recognize achievement and publicize-Use competition to develop team spirit-Make proper use of awards/rewards.

Discipline is individual or group attitude, which ensures prompt obedience to orders and proper initiation of appropriate

action in the absence of orders. It is willing and cheerful obedience. Evaluation can be done by (a) Attention to details. (d) Proper conduct on or off duty. (e) Standard of cleanliness, dress and courtesy. (f) Promptness in responding to direction. (g) Adherence to chain of authority. For reinforcing discipline - Demonstrate discipline by your own conduct. - Institute a fair and impartial system for punishment and equitable distribution of privileges. Work for mutual confidence and respect through training.

Proficiency is technical, administrative and physical ability of the individual to perform the job proficiently. Training is an essential process. Proficiency is evaluated by (a) Personal appearance and physical condition. (b) Appearance and condition of equipment and other area (c) Attitude towards work whether primary or secondary. (d) Promptness and accuracy in disseminating orders, instructions and information. (f) Quality and promptitude in accomplishment of task. (g) Technical and administrative performance. For reinforcing Proficiency - Train yourself in the individual duties. - Emphasize teamwork - Participate in realistic training programmes. - Set high standards of performance - Ensure prescribed standards of performance.

The focus throughout has to be on two aspects; first Wholeman concept and second model role-play.

Liberation is possible only through role effectiveness. Many people think that it is not possible to attain liberation by leading a worldly life and that it is essential to renounce their duties and take to Sanyas. Such a purport is totally misconceived. Both Karm-yog and Karm-sanyas are equally capable of leading you to liberation. The path of Karmyog being easier of the true is more suitable for a common man to practice.

To everyman in this world Karm is indispensable. It is however, necessary to do work with a detached mind and without harbouring any selfish motive for the fruit of the action. (BG II.47, BG II.48, BG III.20, BG XVIII.56) - your right is to work

but never to its fruits - Perform actions giving up attachment and with even-mindedness in success and failure and always with an eye to the maintenance of world order. What is required, is not renunciation of Karm but renunciation in Karm. We must perform duties dispassionately looking beyond individual self. One should follow the moral code and practice meditation to lead him on to liberation. And this is the essence for intellectual renewal for role effectiveness.

While closing the deliberations, I wish to invoke the spiritual inspiration in all the readers to join me in singing a chorus reflecting their resolve to accept the challenge for contributing outwardly for the good of the community in their respective area of work performance and a little more with social perspective. Theme for the collective resolve has been extracted from my poem 'Mujhe' (my wish) originally composed in my mother tongue Hindi and published in my first anthology 'Anant Yatra'.

MY WISH

*My wish is
To meet challenges
To struggle complexities
To wrestle problems
My wish is
To cross storms
To strike rocks
To embrace thorns
My wish is
To confront devils
To fight them and
Have them deep down
My wish is
To meet 'living deads' with 'no' life
To make them live life- King size*

To know then what I am

My wish is

To expand beyond self

To be of use

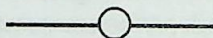
To the vast family of the world - Vasudhaiv Kutumbkam

My wish is

To internalize

To self- actualize

To self- realize



EPILOGUE

UVACH-DIALOGUES

Out of 700 stanzas there is 1 stanza of Dhrtrastr, 40 of Sanjay, 84 of Arjun and 575 of *Kṛṣṇ*

<i>Dhrtrastruva uvach</i>	- BG I. 1
<i>Sanjay uvach</i>	- BG I 2 - 3 - 4 - 5 - 6 - 7 - 8 - 9 - 10 11 - 12 - 13 - 14 - 15 - 16 - 17 - 18 19 - 20 - BG I 24 - 25 - 26 - 27 - 46
<i>Arjun uvach</i>	- BG I 21 - BG I 23 - BG I 28 - 29 - 30-31- 32 - 33 - 34 - 35 - 36 - 37 BG I 39 - 40 - 41 - 42 - 43 - 44-45
<i>Sanjay uvach</i>	- BG II 1 - BG II 9 -10
<i>Arjun uvach</i>	- BG II 4 - 8 - 54 - BG III 1 - 2 - 3 - BG IV 4 - BG V 1 - 33 - 37- 39 BG VIII 1 - 2 - BG X 12 - 18 - BG XI 1 4 - 8 - 15 - 31
<i>Sanjay uvach</i>	- BG XI 35
<i>Arjun uvach</i>	- BG XI 36 - 46
<i>Sanjay uvach</i>	- BG XI 9 -10 - 11 - 12 - 13 - 14 - 50
<i>Arjun uvach</i>	- BG XI 51 - BG XII - 1 - BG XIII 1 BG XIV 21- BG XVII 1 - BG XVIII 1 - 73

Sanjay uvach

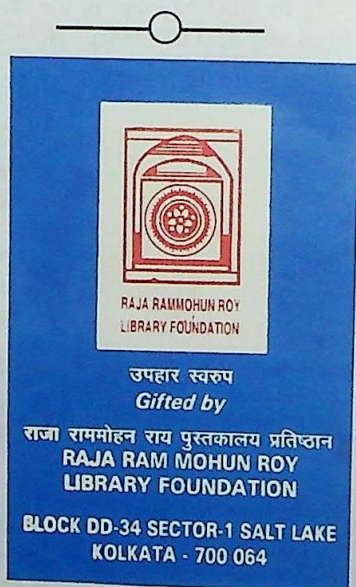
- BG XVIII 74 -75 - 76 - 77 - 78

QUESTIONS

1. I am not able to stand and my mind seems to be whirling nor do I see any good in slaying my own people. Sin will take hold of us in slaying them. Why should not have wisdom to draw back from such a sin
2. Shall I strike Bhism, Dron with weapons in the battle. They are worthy of worship. It is poorness of sprit that has smitten away from me my true heroic nature; my whole consciousness is wildered in its view of right or wrong. I ask thee which is better. Tell me decisively.
3. What is the sign of a man in Samadhi whose intelligence is firmly fixed in wisdom? How does he speak, how does he sit, how does he walk?
4. Thou hold the intelligence to be greater than action, why then appoint me to a terrible work? Tell me one thing decisively, by which I may attend to my soul's weal.
5. When there is no fault in following our nature, what is this in us that drives a man to sin, as if by force, even against his own will
6. Sun god was the first born of the beings (ancestor of solar dynasty) and thou art now born into the world; how am I to comprehend that thou declared it to him in the beginning.
7. You declare to me that the renunciation of works is good and again you declares the yog is the best, which of these is better. Tell me clearly.

8. The yog of equality that has been described by you, I see no stable foundation for it owing to restlessness of mind.
9. What is the end for a yogi who fails to attain perfection for not controlling the wandering away of the mind? Does he not lose both- this life of human activity-thought and emotion that he has left behind and the Brahmanic consciousness to which he aspires and failing both he perishes like a dissolving cloud. Please dispel my doubt completely.
10. What is Tad Brahm, what is Adhyatm, what is Karm and what is declared to be Adhibhut, what is called Adhidaiv, what is Adhiyagya in this body and in the critical moment of departure from physical existence. How are you to be known by the self-controlled?
11. You should tell me of your divine manifestations all without exception, Thy Vibhutis by which thou stand pervading these worlds. How shall I know you by thinking of you everywhere at all moments and in what pre-eminent becoming should I think of you ? In detail tell of your Yog and Vibhuti
12. I desire to see thy divine form and body. Show me thy imperishable Self. Declare to me who thou art that wears this form of fierceness. Turn thy heart to grace.
13. Show me that other form of thine. I wish to see thee as before crowned and with thy mace and discus. Assume thy four armed shape, thousand - armed!
14. Which of these has greater knowledge of yog - those devotees who by constant practice seek you or those who seek the unmanifest Immutable.

15. I want to learn about Prakriti and Purus, the Field and the Knower of the field, Knowledge and the object of knowledge.
16. What are the signs of a man who has arisen above the three *Guṇas*. What his actions are and how does he surmount the *Guṇas*?
17. What is that concentrated will of devotion in them -Nista which gives them faith; which moves them to action to abandon the rule of Shastras when man sacrifices for god



About the Book

Authored by an eminent Personality Developer, Group Captain O.P. Sharma, the book 'Gita-in-Action' provides step by step direction for self-growth with central focus on a Wholeman Model who is physically enduring, intellectually enlightened, emotionally mature, aesthetically developed, morally sound and spiritually inclined. The thrust is on self-development for being useful to oneself; to one's family; to one's society; to one's organisation; to one's country and to the entire world. The essence is to perform worldly duties enthusiastically according to respective positions in life without concerning for the result with an eye on universal welfare. Keep working; Results will follow, is the Mantra that the book Gita-in-Action proclaims.

Written in a simple, direct, lucid reader friendly and scholarly manner, the credo in Gita-in-Action is two dimensional. The self-empowering concepts are "self is the cause and self is the effect" and "we are created in the image of God". The undercurrent throughout the text is Karmyog which has been interpreted as an integrated strategy for success, leading to the sublime bliss of self-realization.